Mājas Draugs

3. GADS JŪNIJS. 1952 6./28./NR.

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MĀC. ALFREDS GULBIS

PASTĀVĒSIM TICĪBĀ!

14. JŪNIJA ATCEREI

JŪNIJA mēnesis latviešu tautai ir liktenīgs. Jūnijs ir Jāņu mēnesis. Jau no senseniem laikiem latvieši šais svētkos ir plūduši kopā no pakalnu pakalniem, lai skandinātu vienā vietā senās dziesmas par zemes svētību un izlūgtos debesu labvēlību. Šīs vijīgās un daiļās dziesmas skan vēl arī mūsu laikos visur, kur vien latvieši mīt, tagad pat pasaules vistālākajās malās. Bet pāri šai svētku noskaņai pēdējos gadu desmitos jūnija dienas ir ierakstījušas latviešu tautas vēsturē arī citu noskaņu. Jūnijā mēs pieminējām varoņu cīņas un uzvaras, liecām galvu pateicībā par to guvumu, kas caur viņu cīņām bija vēlēts latviešu tautai - brīvā tēvuzeme. Bet jūnijs atnesa arī baigo dienu 1940. gadā un baigo nakti 1941. gadā, kad briesmīgā bolševiku vara radīja neaprakstāmas sāpes un postu pāri visai mūsu tēvuzemei, izraujot no mājām un sētām latviešu ļaudis, jaunus un vecus, zīdaiņus un sirmgalvjus un nosūtot tos verdzībā Sibirijas tundrās un stepēs. 14. jūnijs ir ierakstījies kā briesmīgākā no baigā gada dienām mūsu atmiņā, un tā radītās rētas sāp jo dziļi ..viena latvieša sirdī arī vēl šobrīd, jo šai bēdu naktī katram ir aizvests kāds tuvais un viņiem sekojuši daudzi jo daudzi nākošo gadu gājumā, kopš briesmīgā bezdievības tumsa nav atstājusies no mūsu tēvuzemes.

Arī šogad mēs ar sāpju pilnām sirdīm 14. jūnijā pieminēsim šos notikumus un savus brāļus un māsas, tiklab dzīvos kā mirušos. Bet mēs, būdami kristīgi ļaudis, zinām, ka īstam kristietim ir daudz lielāks uzdevums pret saviem brāļiem un māsām, nekā tikai klusa lūgšana vai sāpju asara. Kristietis ir cīnītājs un kristieša raksturīgākā īpašība ir aktivitāte. To mēs nedrīkstam aizmirst arī šobrīd. Dievs mūs ir sevišķi žēlojis, mēs esam pasargāti no bezdievības varas valgiem, varam dzīvot brīvā zemē un varam kārtot savu dzīvi pēc sava padoma. Šī iespēja mums ir radusies tādēļ, ka citi kristieši ir apliecinājuši un parādījuši savu kristīgo aktivitāti tad, kad pasaules kungi savā padomā bija nonākuši strupceļā un nezināja, ko iesākt ar ļaudīm, kas briesmīgā kaŗa sekās palika izpostītājā un uzvarētājā zemē. Šī kristīgā aktivitāte atvēra ceļus un durvis ļaudīm, kuŗiem trūka pajumtes un aizsardzības. Nu mēs kārtojam savu jauno dzīvi ilgākam, vai īsākam laikam. Tas ir Dieva ziņā. Bet neatkarīgi no tā, mēs neesam atbrīvoti no kristieša pienākuma apliecināt savu kristietību savās sirdīs un savā dzīvē, neaizmirst savu uzdevumu pret cietējiem pasaulē. Cietēju pulks šajos laikos strauji vairojas, kā mūsu,tā citās tautās. Šo pulku rašanos nespēj aizkavēt ziņa par spēcīgiem kaŗa ieročiem vai jauniem nolīgumiem. Pat cauri dzelzs aizkaram laužās kristīgas draudzes mīlestības un palīdzības gars. Viens vienīgs maizes rieciens vai apģērba gabals jau liecina: Jūs neesat aizmirsti!

Ko lai mēs darām? Kā lai mēs apliecinām savas sirds degsmi darbā un cīņā par Kristus taisnības uzvaru pasaulē? Tie ir jautājumi, kuŗi bieži vien deg mūsu dvēselēs, kuŗiem jābūt katru brīdi pirmajā vietā. Klausies vien vērīgi, un tu dzirdēsi arī atbildi, ko pats Dievs tev dos. Tu dzirdēsi viņa vārdos aicinājumu: Pastāvi ticībā! Nepagursti cīņā! Jo dažreiz pat kristietis šaubās par ticības spēku un Dieva gribu. Vai Viņš maz vēlas sniegt savu palīdzīgo Tēva roku cilvēkiem. Vērojot pasaules briesmīgos notikumus, cilvēka acs taču daudzreiz vairs nespēj saskatīt Dieva svētīgo vadību, kas lietas un notikumus kārtotu tā, kā visur Viņa kārtība un taisnība uzvarētu. Bet cilvēka acs redz tikai tagadnes lietas. Jau atskatoties pagātnē, bieži vien cilvēka acs nevar saskatīt lietas un notikumus tā, kā tie īstenībā bijuši, bet pilnīgi neredzīgs ir cilvēks nākotnes lietu saskatīšanā. Un, lūk, Dievs nekārto lietas tikai šai dienai. Dieva gudrība un taisnība kārto pasaules vēsturi gadu tūkstošu mērogā.

Neskaties tikai pasaules milzīgajā plašumā, bet vēro vairāk atsevišķa cilvēka dzīvi un viņa gaitas, un tu redzēsi, kā Dieva svētība cilvēku brīnišķīgi pavada, kā Viņš savā Tēva mīlestībā vismazāko un vājāko vēro un tam palīdz, to ,aizstāv un sargā. "Vai tu to neesi mātīj's? "Dievs darbojas pasaulē savā lielajā gudrībā. Bet eji tu ar Dievu Viņa gudrības ceļos. Jo mēs zinām, ka blakam šai Dieva taisnajai gribai un padomam pasaulē dārbojas arī ļaunais, kas mēģina savu varu nodibināt ar cilvēka grēcīgās dabas palīdzību. Ļaunā varā ir sasaistīti daudzu cilvēku prāti. Arī mēs neesam brīvi no viņa iedarbības. Tādēļ mums vajag būt stipri bruņotiem un būt drosmīgiem un nenogurstošiem cīņā pret to. Šī cīņa ir jāved vispirms ar sevi pašu. Mūsu cilvēcīgā daba bieži vien grib celt mūs pašus pirmajā vietā. Mūsu patmīlība liek mums atrast iemeslus un attaisnojumus neaktivitātei un pagurumam. Mēs raugāmies uz citiem, lai rastos kādi, kas cīnītos mūsu vietā. Nē, mums pašiem ikvienam jābūt pietiekami stipram un drosmīgam, lai šinī cīņā par Dieva taisnību un pret ļaunu pastāvētu un uzvarētu.

Bet mums arī jābūt skaidrībā, ka pasaules ļaunumu uzvarēt var vienīgi Kristus gars, un vienīgi Kristus gars var atjaunot taisnību pasaulē, kuŗas svētībā arī mūsu cietēji brāļi un māsas atkal pieredzēs jaunu brīvības dienu. Aizmirsīsim un atstāsim malā visas citas lietas, kas dažubrīd mums gan šķiet lielas un augstas, bet kuŗām ir ļoti maza nozīme Dieva priekšā. Dievs mūs nevērtē pēc amata, izskata, tautības vai rases. Dievs mūs vērtē pēc mūsu ticīgās sirds, kuŗa nebīstas upuŗus, spēj cīnīties pret grēku un ļaunumu, gatava ciest un atteikties, lai līdz ar Kristu uzņemtos krustu uz saviem pleciem, bet arī līdz ar Kristu piedzīvotu uzvaras rītu.

Mūs Dievs ir brīnišķīgi žēlojis līdz šim. Viņš mums ir ļāvis paiet gaŗām Golgatai pa citu ceļu. Mums nav vēl bijis jāuzkāpj krusta kalnā, kaut gan dažreiz mēs tik labprāt sevi par krusta ceļa gājējiem saucam. Nē, līdz šim mēs vēl esam gājuši pa D i e v a ž ē l a s t ī b a s ceļu, kaut arī to nepelnījuši. Bet strādāsim un dzīvosim tā, lai mums nebūtu jāiet krusta ceļš pašiem, bet lai mēs palīdzētu saīsināt to tiem, kas šobrīd zem krusta smaguma un šī ceļa grūtuma ciešun lūzt.

PROF. DR.THEOL. EDGARS RUMBA

KRISTUS - MŪSU MIERS

"JO VIŅŠ (KRISTUS) IR MŪSU MIERS..." (EFEZ.2,14)

(Spredikis teikts Upsalas Doma baznīcā, 1937.gada 7.jūlijā)

PARASTI tā sauktie ticīgie kristīgie cilvēki aizmirst, ko nozīmē būt "bez Dieva pasaulē." Tie piedzimst kristīgā zemē, tiek kristīti Kristus vārdā, bauda kristīgo audzināšanu, saņem Dieva vārdus un žēlastības līdzekļus. Dieva žēlastība Kristū Jēzū pavada un sargā viņus no mātes klēpja. Dieva vārds ir slavēts pie viņu šūpuļa, to piesauks pie viņu kapa. Viņiem klājas labi. Viņi ir apmierināti paši ar sevi un savu dzīvi. Brīžiem tiem izliekas, ka viņi ir Dieva īstie lutekļi. Zināms, bezdievīgo ir daudz, bet kāda gar tiem daļa? Un pagāni, tie dzīvo tik tāļu prom, ka ticīgie cilvēki nenāk ar viņiem nekādos sakaros. Ticīgajiem ir pilsoņu tiesības Dieva tautā, tos nodrošina Dieva solījumu darbība. Tas viņus padara drošus un mierīgus. - Tāpēc ir labi un veselīgi, ka arī ticīgi cilvēki no apustuļa dabū dzirdēt vārdus "atcerieties, pieminiet." Atcerieties, kā tad bija, kad Jūs bijāt bez Kristus, bez cerības un bez Dieva!

Grūti iedomāties, ka cilvēks varētu būt kristīgs vārda īstā nozīmē, ja viņš vismaz reizi savā dzīvē nav sajutis to, ka viņš ir atstāts, garā nabags, to, cik briesmīgi ir būt bez Dieva.

Apziņa, ka esam Dieva bērni un piederam Kristum; ir nepieciešama ikvienam cilvēkam, ja tas grib dzīvot veselīgu kristīgu dzīvi. Bet tikpat svarīgi ir ik brīdi atcerēties, cik daudzi šinī pasaulē iet savu ceļu bez Dieva, bez jabkāda Dieva, vai ar neīstiem dieviem, ar elkiem vienīgā īstā Dieva vietā.

Viens no mūsu gadsimta pasākumiem, kam nav paredzami nekādi panākumi, ir cīņa pret Dievu, kas norisinās atklātībā un atsevišķo dvēseļu laukā. Musu laikmets no šīs cīņas ir redzējis vairāk kā agrākie laiki. Mēs esam varējuši sekot attīstībai vairākās zemēs mūsu pašlepnajā rietumu kultūras lokā, kur bezdievība organizētā veidā ar viltu un varu, ar mākslas un zinātnes palīdzību, ar valsts pabalstiem un policiju ir centusies apgāzt Dieva altārus un izdeldēt viņa vārdu no cilvēku sirdīm. Mēs esam redzējuši prāvu skaitu nabaga pārdrošu cilvēku, kas bieži ar apbrīnojamu enerģiju ir dzinuši sevi un citus Dieva noliegšanas nedrošajā ceļā. Runās un rakstos, dzīvē un darbā tie ir centušies rādīt, ka nekāda Dieva nav. Bet kādas bija sekas? "Ģeķi saka savā sirdī: Dieva nav. Posts un nelietība ir viņu darbi." Dievnamus sagānīja, mocekļu asinis izdzēsa viņu zemes dzīvi, bet ilgas pēc Dieva, ticības svētā liesma pacēlās daudz vietās gaišāki un spēcīgāki nekā pirms tam. - Cilvēku prāti nokļuva šaubās un tumsā, bet vai kāds gribētu apgalvot, ka paši cilvēki tādēļ būtu kļuvuši labāki vai laimīgāki? Nekas nav izrādījies tik ģeķīgs un neauglīgs, kā mācība, ka Dieva nav. "Tas Kungs skatās no debesīm uz cilvēku bērniem, lai redzētu, vai ir kāds prātīgs." Dievs dzīvo, runā un darbojas, viņš mīlē mūs un visus savus radījumus tāpat, kā viņš to vienmēr darījis. Nekāda cita īstenība nav tik tveŗama un skaidra vientiesīgam bērnišķam garam, kā Dieva īstenība.

Kur Dieva nav, tur trūkst arī cerības un miera. Vai kāds gan spētu cerēt uz savu nākotni, nebūdams drošs, ka Dievs ir, ka Dievā satiekas un no viņa iztek laiks un mūžība? Vai kāds spētu cerēt uz taisnību, un gandarījumu par izciestām pārestībām, uz pestīšanu un piedošanu, neatzīdams savu taisno un žēlīgo Kungu? Vai kāds spētu cerēt, ka viņš dzīvos pēc nāves un mūžīgi, ja viņš nespēj izsaukties: "Es zinu, ka mans Pestītājs dzīvs un pēcgalā viņš stāvēs pār pīšļiem. Slavēts lai ir Dievs! Ikdienas viņš nes manu nastu. Dievs man ir Dievs, kas pilnīgi izpestī un izved no nāves." - Ja Dievs ir tavs tēvs, tev nav ko bīties. Ar Dievu tu vari darīt stiprus darbus. Kaut arī visa pasaule tev ceļas pretim, tu vari turēt drošu prātu: Kristū Dievs pasauli ir uzvarējis. Dieva draudzībā tu esi stiprs un bagāts. Bet bez Dieva izšķirošos brīžos tev nekas nevar palīdzēt, ne bagātība, ne vara, ne gudrība, ne vistuvākie draugi.

Daba necieš tukšu telpu. Bieži var novērot, ka bezdievība iet roku rokā ar māņticību un elku dievību, ka krasi Dieva noliedzēji nogrimst māņos un daudzdievībā. Kam mūsu Kunga Jēzus Kristus Tēvs nav Dievs, tas drīz sāk bīties un godāt citus dievus, kas nav dievi. Saule un pērkons kļūst dievi, savi dievi rodas lopiem, citi mājas labklājībai, kolerai un bakām rodas īpašas dieves un notiek vēl ļaunāki, Dieva vietā stājas mamons, mode, vispārības doma, cilvēka es, viņa patmīla, individuālā vai kolektīvā, šķiras, partijas, tautas, rasas neatlaidīgais egoisms. Kas gan noliegs, ka neskaitāmi mūsu laikmeta bērni ir novērsušies no Dieva un viņa Kristus, zvērēdami uzticību šiem neīstiem dieviem? Te, lūk, meklējams iemesls, kādēļ pasaulē ir tik maz cerības. Nav diezgan ar visiem šiem dieviem, kaut arī viņu vārds būtu leģions. Ir vajadzīgs viens vienīgs dzīvs un un īsts Dievs, kas caur Kristu ir kļuvis mūsu Tēvs. Un mums jāapzinās, ka katrs cilvēks, kas dzīvo bez Dieva un viņa Kristus, ir pagāns bez mūžīgās cerības, viss viens, vai viņš atrodas tuvumā, vai tālumā, vai tas ir bagāts un izglītots eiropietis vai nabags, tumšs pārijs, viņš ir ienai-

EDGARS RUMBA

Sentēvu ticība

SENTĒVU DZĪVĀ TICĪBA
CIETUMOS, SĀRTOS SPAIDĪTA
SLAVENO VĀRDU NEZDAMA
SIRDĪS MUMS PRIEKU PACILĀ.
PALIKSIM DZĪVE, MIRŠANĀ
SENTĒVU SVĒTĀ TICĪBĀ.

SENTĒVU BRĪVĀ TICĪBA
CIETUMA VAŽĀS NEDZISA.
SALDI, KAD BĒRNIEM LIKTENS VĒL
DZĪVĪBU ZIEDOT VIŅAS DĒĻ.
PALIKSIM DZĪVĒ, MIRŠANĀ
SENTĒVU SVĒTĀ TICĪBĀ.

SENTĒVU SVĒTĀ TICĪBA
NAIDNIEKU MĪLĒT MUDINA.-
DARBOS, VAI VĀRDOS - TIKUMĀ
RĀDĪSIM TEVI, MŪŽĪGĀ.
PALIKSIM DZĪVĒ, MIRŠANĀ
SENTĒVU SVĒTĀ TICĪBĀ.

(Brīvi pēc F.Fabera "Faith of Our Fathers, Living Still".)

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da bērns, izslēgts no jaunās žēlastības un svētlaimes derības un atrodas otrā pusē šķīrējai sienai, izslēgts no mūžīgās draudzes debesīs.

II.

Bez Dieva nevar būt ne miera, ne prieka. Jo viņš ir mūsu miers. Soģu grāmatā ir uzglabājies stāsts par stipro karņa vīru, kas uzcēla Dieva altāri, nosaukdams to: "Tas Kungs ir miers." Savu cīņu vidū Ģideons bija sadzirdējis balsi: "Miers ar tevi, nebīsties, tu nemirsi!" Brīžiem izliekas, ka pasaulei mūsu dienās vairāk kā jebkad būtu vajadzīga šī ieprieca: nebīsties, tu nemirsi! Daudziem mūsu laikā dzīves apstākļi ir vieglāki un ērtāki, nekā piem. 17.g.s., kad Zviedrija bija varena lielvalsts, par svētību visai evaņģeliskai baznīcai, sevišķi zemēs aiz Baltijas jūras. Bet vai mūsu dzīve, salīdzinot ar to laiku, kaut kādā veidā būtu kļuvusi bagātāka vai dziļāka? Vai sastopam tīrākus motīvus, krietnākus raksturus, smalkjūtīgāku sirsnību?

Cilvēks reti kad runā par savu veselību, kamēr viņš ir vesels. Vai nav uzkrītoši, cik bieži jādzird un jālasa par mieru arī ārpus baznīcas durvīm? Sirds brīžiem satrūkstas iedomājoties, kādas milzīgas pūles un līdzekļi jāziedo, lai uzturētu līdzsvaru tādā pasaules daļā, kas jau tūkstoš gadus piederējusi apsolīšanu derībai, kur Dieva vārds un Kristus evaņģ. bez pārtraukuma ticis sludināts. Par mieru runā gan, bet neviens nejūtas drošs. Miera domas cilā gan, bet reizē ar to bruņojas tik drudžaini, kā tas vēl nekad agrāk nav noticis. Tas arī nav citādi domājams, iekams cilvēce, ieskaitot viņas tā saukto kristīgo daļu, nenāk pie prāta un nesaka: "Es celšos un iešu pie sava Tēva!" Jo viņš ir mūsu miers, nevis aukstas vienaldzības nāves miegs, vai miega atspirdzinošais miers, bet tāds miers, kas pārsniedz visu padomu, visu pasaules nemieru, kas ir dziļāks un spēcīgāks, nekā ciešanas un nāves mīklainais noslēpums. Kas caur Kristus asinīm ir uzņemts Dieva apsolīšanu derībā, kas līdzīgi sentēvam Enokam staigā ar Dievu, kam dzīve caur ticību noenkurota Dievā, to neizbiedēs pat nāves nakts.

Robežas šinī aprobežotā pasaulē ir derīgas un nepieciešamas, bet visām robežām nav vienāda nozīme. Dažas ir novilcis Radītājs savā svētā prātā, veidodams augstos kalnus, dziļās lejas, straujās upes, plašās jūras, robežas, kas šķir ranses un tautas, tikumus un valodas vienu no otras. Kopīgie krasti nevien šķir, bet arī savieno novadus, kas atrodas abās pusēs robežai. Tie atrodami dabā un vēsturē, dvēseles brīnumainā pasaulē un ārpus tās. Dzīve būtu nabagāka, vienmuļāka, ja šādu robežu nebūtu.

Diemžēl, Dieva un mīlestības gars nav vienīgais robežu novilcējs. Daudzkārt aizdomīga ienaida ļaunie gari spiež cilvēkus uzcelt draudošus mūrus vienam pret otru. Grēka mūri neļauj tuvoties Dievam un nosmacē garīgo dzīvi tumsā, kur neiekļūst žēlastības dievišķie saulstari. Šaursirdības mūri sadala cilvēkus, kas no vienām asinīm dzimuši un vienās asinīs pestīti, jūdos un grieķos, baltos un krāsainos, augstās un zemās šķirās u.t. jpr. Nevienprātības mūri sadala Kristus svēto miesu, viņa baznīcu un draudzi virs zemes.

Kristus ir pirmais visur, kur jāuzvar atstatumi, kā dabā, tā gara pasaulē. Viņam ir dota visa vara debesīs un virs zemes. Tos, kas dzīvo grēkā, bez Dieva un bez cerības pasaulē, viņš velk pie krusta un caur krustu pie Dieva mīlošās tēvišķās sirds, kur mājo miers. Grēka mūri sabrūk. Kristus gars ir arī varenākais vienotājs spēks pasaulē, vienīgais, kas līdz šim uzrādījis panākumus visur, kur bija jāpanāk saprašanās starp tuvajiem un pēc cilvēku domām tālajiem. Un Kristus turpina savu lūgšanu par mācekļiem un visiem, ko mācekļu sludināšana ved pie ticības, lai tie būtu viens, it kā Tēvs un Dēls ir viens.

Pakavēsimies vēl brītiņu pie šīs pēdējās domas. Zem galvenā altāra šinī dievnamā atdusas kāds vīrs, kas ir darījis vairāk par visiem pārējiem luterticīgiem, noārdot mūrus un sekmējot Kristus svētās baznīcas vienību. Šī vīra dzīves darbs ir darījis Zviedrijas baznīcu pazīstamu un mīļu tālu ārpus viņas robežām. Daudzi atceras šo vīru un skumst par to, ka viņa vairs nav. Pēc nedēļas Jēzus mācekļi no visām pasaules malām pulcēsies universitātes pilsētā Oksfordā, Anglijas Upsalā, pirmo reizi pēc vispasaules sanāksmes Stokholmā, lai turpinātu šo mūru noārdīšanu. Vai nav zīmīgi, ka otrā ekumeniskā sanāksme sāksies 12. jūlijā, tanī pašā dienā, kad pirms 6 gadiem Natans Sederblūms tika aicināts mūžībā?

Kaut mēs šinī brīdī, apdomājuši, ko nozīmē cilvēkam būt bez Dieva pasaulē, saņemtu dievišķu iepriecu un mieru, lai varētu pateikties par Kristus asinīm un izlūgties spēku un drosmi ticēt Dieva mīlestībai, kas ir parādīta visiem cilvēkiem. Jo viņš ir mūsu miers, viņš ir noārdījis sienu, kas bija mūsu starpā.

MĀC. E. ĶIPLOKS

TICĪBAS VĪRS

EDGARA RUMBAS PIEMIŅAI

ČETRPADSMITĀ jūnijā piemi-not savus aizvestos, atcerē-simies vienu no viņiem - profesoru Edgaru Albertu Rumbu.

Šim zemgalietim Dievs bija de-vis ārkārtīgas gara dāvanas - asu uztveri, lielisku atmiņu, valodu prasmi, stingru raksturu, kristīgu pārliecību, mīlestības pilnu sirdi. Dzimis viņš 1904.g. 30. maijā Liel-vircavas Strazdiņos kā mežsarga dēls. No Lielsesavas pagasta skolas viņš 1914.g. rudenī nonāk Jelgavas reālskolā un pavada to visās tās e-vakuācijas vietās - uz Sičovu, Vi-landi, beidzot Pjatigorsku Krimā, kur 1920.g. viņš skolu pabeidz. 1921/22.g. Rumba studē mežkopību Latvijas Universitātē, tad vienu ga-du Martina misijas institūtā Frank-furtē pie Mainas, no 1923-1928.g. teoloģiju Latvijas Universitātē. Bī-skapa K. Irbes ierosināts un pabal-stīts Rumba devās uz Zviedriju, kur no 1928-1933.g. studēja teoloģiju un valodas Upsalas universitātē, iegū-dams licenciāta gradu un ar speci-ālu parlamenta lēmumu arī arod-tiesības Zviedrijā (kā ārzemnieks). 1939.g. viņš aizstāvēja disertāciju "Baznīca un garīgais amats oiku-meniski luteriskā uztverē" un iegu-va Dr. theol. gradu.

Pēc studiju nobeigšanas Zviedri-jā Latvijas Universitāte Rumbu tū-līt ievēlēja par privātdocentu pie vispārīgās reliģiju vēstures kated-ras. 1936.g. Rumba kļuva par štata docentu prakstiskajā teoloģijā. 1939. g. viņu ievēlēja par ārkārtējo profe-soru. Rumba uzrādīja ievērojamas spējas abās minētajās teoloģijas disciplīnās, bet viņa zināšanas bija apskaužamas arī pārējās teoloģijas nozarēs. No Rumbas publicētajiem darbiem atzīmējami: Zviedrijas archibīskapa Sēderblūma biografija, "Jēzus Sēderblūma uztverē", "Kri-stus un draudze", "Kristīgās ārmi-sijas reliģiskais pamats", "Latvie-šu dievība Laima" u.c. Viņš pie-dalījās arī Jaunās Derības emen-dācijas komisijā, tulkodams Filipie-šu, Filemona un Tita vēstules. Dziesmu grāmatas pielikumā uz-ņemtas četras viņa dziesmas un di-vi tulkojumi. Dažas viņa dziesmas ir atrodamas arī metodistu dzies-mu grāmatā un iespiestas periodi-kā. Atceros, piem., "Svētdienas Rītā" kādu heksametros sacerētu apsveikuma dziesmu.

Rumba bija pirmais no latviešu teologiem, kam bija plašāka orien-tācija. Viņš izlietoja katru iespēju, lai uzturētos studiju nolūkos ārze-mēs, piem. viņš bija bijis Anglijā, Šveicē, Vācijā, Holandē un gandrīz katru vasaru Zviedrijā (tur viņš pa-vadīja visu savu zinātnisko atvaļi-nājumu 1937/38.g.). Rumba runāja brīvi zviedriski, angliski, vāciski, krieviski un franciski. Līdz pēdē-jam laikam latviešu teologi pazina gandrīz tikai Vācijas universitātes; pārējās zemes viņiem bija terra incognita.

Rumba nebija tikai zinātnieks. Teologs taču pirmā kārtā ir evan-ģelija sludinātājs. Rumbu ordinēja 1929.g. 15. septembrī un viņš kalpo-ja baznīcai, kur vien varēja. Studiju brīvlaikā, pārradies no Upsalas mā-jās, viņš kalpoja zviedru draudzei Rīgā (1931-1940.). 1932.g. viņš bez tam kļuva par Kristus draudzes vi-kāru. Kā zināms, šai mazajā drau-dzītē, ko bija dibinājis Rīgas cietu-mu draudzes mācītājs Rozenieks, daži draudzes locekļi bija nākuši no cietuma. Šāda draudze tādēļ prasīja vairāk darba nekā parasts. Kā Rum-ba to kopa! Mums toreiz likās nepa-rasts, ka mācītājs sistēmatiski ap-meklē savus draudzes locekļus mā-jās, zina katra priekus un bēdas. Šī īpatnējā "mazo ļaužu" draudzīte bija daudzējādi paraugs lielajām Rīgas draudzēm garīgās rosības ziņā. 1933.g. Rumba kļuva Akadē-miskās draudzes adjunkts, 1936.g. viens no tās mācītājiem.

Universitāte un draudze neizsmēla visu Rumbas laiku. Viņš atrada vēl iespēju kalpot baznīcas cent-rālajām iestādēm. No 1931-1936.g. viņš pārzināja ārmisijas lietas un rediģēja žurnālu "Ārmisija". Kad Baznīcas virsvalde uzņēmās pārrau-dzību par Brāļu draudzes garīgo darbu, Rumba no 1935-1938.g. bija tā pārraugs. Rumba reprezentēja Latvijas baznīcu Kembridžas un Oksfordas konferencēs, Lutera aka-dēmijas sanāksmēs Zonderhauzenā, piedalījās apspriedēs ar Anglijas valsts baznīcu. Viņš bija loceklis agendas un liturģijas komisijā. Būtu vēlams sakrāt plašākus materi-ālus Rumbas biografijai un viņa dziesmas, spredikus un rakstus. Šī raksta autors būtu pateicīgs, ja at-rastos kādi lasītāji, kas varētu šos materiālus viņam piesūtīt.

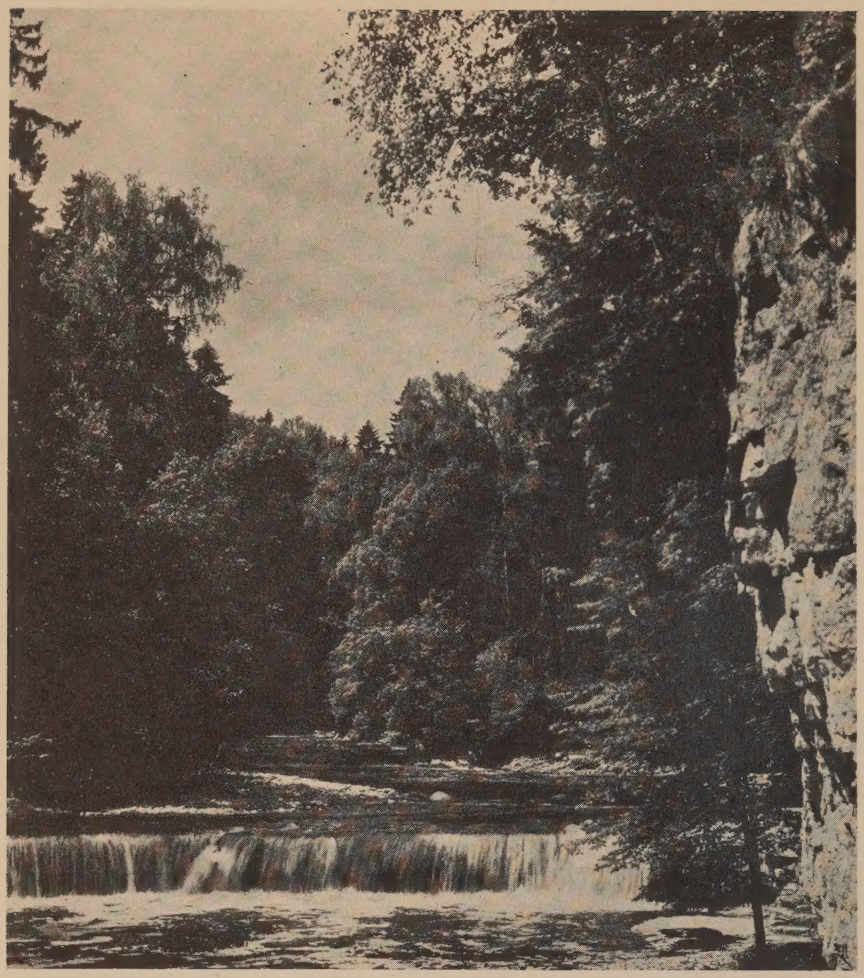
Kad 1940.g. Latviju okupēja lie-linieki un zviedru kolonija steigā atstāja Latviju, tā aicināja Rumbu sev līdz. Nezinu, vai tas būtu bijis iespējams, vai nē, bet Rumba šo priekšlikumu noraidīja. Sakarā ar jaunajiem apstākļiem bija nodoms pārkārtot Baznīcas Virsvaldes sa-stāvu, un kad meklēja pēc piemēro-tiem vīriem, kas varētu baznīcu iz-vadīt cauri vētrām un viļņiem, Rum-ba tika aicināts par Baznīcas Virs-valdes locekli.

Zviedru draugi otrpus Baltijas jūras turpināja interesēties par vi-ņu, un, labu domādami, bija panāku-ši, ka Zviedrijas valdība piešķīra viņam Zviedrijas pavalstniecību. Lai kārtotu formalitātes sakarā ar šo jauno stāvokli, Rumbam nācās vairākkārt apmeklēt augstas komū-nistu iestādes Rīgā un sarakstīties ar tādām pat Maskavā. Tā bija bī-stama spēle. Reiz, 1941.g. pavasarī, pirms iešanas uz kādu iestādi, Rum-ba man teica: "Redzēs, ar ko tas viss beigsies."

Saprotams, ka ar to Rumba pie-vērsa sev čekas uzmanību un bija 14. jūnija upuru starpā.

Liktenīgajā naktī Rumbas kun-dze Ida ar meitiņu Mariju Idu at-radās Rīgā, Jāņa ielā, māc. Meire-na dzīvoklī, bet Rumba ar dēlu An-skaru Edgaru Priedainē, kur Rum-bām piederēja mazs īpašums. Rum-bas kdze, plkst. 5 r. no miega uz-celta, pirmā acumirklī domājusi, ka saņemts rīkojums resp. atļauja braukšanai uz Zviedriju un uz jau-tājumu, kur vīrs, pateikusi, ka Prie-dainē, pēc kam īsā laikā R. ar An-skaru atgādāts Rīgā un visa ģimene, ieskaitot Rumbas sirmo māti Līnu, aizvesti uz Torņkalnu. No Torņkal-na stacijas kundze vēlāk rakstījusi Meirenam, ka neesot paņemts līdz (nesalasāms: pietiekami?) pār-tikas un veļas mazajai Marijai, pēc kam sainis nogādāts stacijā.

Kad sekojošā svētdienā Akadē-miskajā draudzē aizvestā Rumbas



Pērses ūdenskritums

vietā kancelē stāvēja draudzes otrs mācītājs prof. K. Kundziņš, baznīcēni laikam bija tādā pašā noskaņā kā pirmkristīgie katakombās. Vajāšanas bija iesākušās. Kuŗš būs nākamais upuris? Draudze bija satraukta un arī mācītājs. Pirms spredika profesors nolasīja kādu Psalmu (liekas 91.), tad sāka spredi. Runājis dažas minūtes, viņš nespēja turpināt un spredi nobeidza. Brīdis bija par daudz nopietns. Tas runāja pats. Es neatceros dievkalpojuma, kas uz mani būtu atstājis tādu iespaidu. Bija tā, itkā varētu droši iet pretī vislielākajām briesmām. It sevišķi paļāvīgi bija Rumbas daudzie draugi: Rumbam ejot līdz varens ticības spēks - neviens viņam nekā nespēšot padarīt, drīzāk viņš atgriezīšot savus vajātājus pie Kristus.

Pēc Rumbas aizvešanas bija svarīgi paziņot par notikušo Zviedrijas sūtniecībai Maskavā. Kā to izdarīt? Sastādīja telegrammu, ka Rumba ir ceļā uz Krieviju un viņam vajadzīga steidzama palīdzība. Bet vai telegrammu pieņems? Un kas to aiznesīs? Beidzot atradās arī aiznesējs. Tā bija Ģertrudes baznīcas apkalpotāja, par kuŗu domāja, ka tā ar sarkanajiem draugos. Telegramma tika pieņemta, un profesoram Kundziņam pat tika atnesta kvīte, bet vai telegramma tika arī nosūtīta, palika nezināms.

Pēc Rīgas atbrīvošanas kādā no jūlija pirmajām dienām 1941.g. biju Baznīcas grāmatnīcā Rīgā kopā ar Rumbas brālēnu māc. Siļķi. Kāds ienācējs atnesa ziņu, ka Rumba pārradies mājās. Vācu karaspēks kautkur Krievijā esot atgriezis aizvesto vilcienu. Ceļā mirusi gan Rumbas meitiņa, bet Rumba pats ar ģimeni esot mājās. Mēs ar Siļķi skriešus devāmies uz Jāņa ielu 7. Patiesi, Rumbas dzīvokļa logi bija vaļā, bet durvis bija cieti. Iegājām pie māc. Meirena un aizelsušies stāstījām, ko bijām dzirdējuši. Sirmais mācītājs skumji purināja galvu. Nē, šī ziņa, tāpat kā daudzas citas tai laikā, bija tikai vēlēšanās.

Rakstīdams par Rumbu manis izdotajā rotētajā mēnešrakstā "Baznīca un skola" 1945.g. esmu beigās atzīmējis, ka no Zviedrijas saņemta ziņa, ka Rumba 1942.g., no ģimenes šķirts, dzīvojis kādā kolhozā Sverdlovskas apkārtnē. Neatminu, kur šo ziņu toreiz ieguvu un cik tā pareiza.

Kāds latviešu mācītājs, kas 1944. g. bija laiviņā šķērsojis Baltijas jūru, no tagadējā Zviedrijas archibīskapa Briliota bija uzzinājis, ka no Rīgas nosūtītā telegramma bija Maskavu sasniegusi un sūtniecība bija informējusi toreizējo archibīskapu Eidemu par Rumbas aizvešanu. Archibīskaps Eidems apmeklējis Padomju Krievijas sūtni Stokholmā, nesen mirušo veco revolucionāri Kolontaju un lūdzis viņu gādāt par Rumbu. Sūtne to arī apsolījusi. Pēc ilgāka laika viņa tomēr archibīskapam paskaidrojusi, ka viņa patiesi būtu varējusi ko panākt, bet esot jau bijis par vēlu - Rumba neesot vairs dzīvs.

Varētu būt, ka Rumba sabrucis zem vergu nastas vai kritis par upuri kādai epidēmijai. Kas pazīst Rumbu, varēs teikt, ka Dievs šo vīru bija apveltījis nevien ar fizisku izturību (Kol. 1,11), bet vēl vairāk ar nelokāmiem uzskatiem, un tādēļ drīzāk ticams, ka Rumba nesabruka fiziski, bet mira apliecinādams savu ticību. Viņš nevarēja palikt vienaldzīgs, ja dzirdēja ņirgājamies par ticību vai redzēja iespēju sludināt evaņģeliju.

Starp Rumbas tulkotajām dziesmām ir arī dāņu bīskapa Brorsona varenā himna martiriem "Kas tur ap troni pulcējas" (pēc Jāņa atkl. grām. 7,13). Vai to tulkodams Rumba varēja iedomāties, ka viņš pats tiks piepulcināts šim varoņu pulkam, par kuŗiem dzejnieks saka:

Šeit nicināti, apsmieti,
Tur goda kroņiem greznoti,
Ap troni stāj
Un palmām māj
Kā debess priesteŗi.

Dievs žāvē viņu asaras,
Kas šeit virs zemes raudātas.
Kaut krusts bij grūts,
Pie tēva krūts
Rimst visas ciešanas.

Jums, varoņi un mocekļi,
Lai slava tūkstošķārtīgi!
Jūs pacietāt
Un stāvējāt
Līdz galam ticīgi.

PROF. K. KARKLIŅŠ

LŪGSNA

LAIKAM gan visskaistākā lūgsna pasaulē ir tā, ko mācīja Jēzus Kristus saviem mācekļiem: Mūsu tēvs debesīs. Un visdziļākie vārdi šajā lūgsnā skan šādi: Tavs prāts lai notiek. Tie ir katras īstas lūgsnas kodols. Lūdzējam nopietni jāievēro, ka jānotiek nevis viņa, bet Dieva prātam. Lūgsnā viņam jātuvojas garīgās pilnības avotam - Dievam. Dievs ir bezgalīga mīlestība, žēlastība, laipnība un skaidrība. Viņš ved visus cilvēkus mūžīgās dzīvības un pilnības valstī, kur katrs nonāk savā laikā.

Visas lūgsnas var iedalīt divās grupās: aistētiskās un prakstiskās. Pirmās ir pilnīgi nesavtīgas. Tās nāk no lūdzēja sirds, kā skaidrs avots irdz no zemes klēpja. Zemes putekļi tām nepielīp. Tās ir sirds sarunas ar Dievu: īstas, sirsnīgas, skaidras. Tās ir pateicības un slavas dziesmas Dievam. Tās ir tīras kā kalnu sniegs, skaidras kā bērna acis, sirsnīgas kā tēva glāsts, īstas kā mātes mīlestība. Tā lūdz bērns savā gultiņā, rītos celdamies un vakaros guldamies. Tā pateicas pusmūža vīrs, izjuzdams pilnīgi lielās Dieva pasaules skaistumu. Tā lūdz sirmgalvis, dusēdams uz nāves cisām. Kā puķes smarža vakara vēsmā plūst dārzā, kā putns paceļas debesu dzīlēs rīta agrumā, tā cilvēka slavas dziesma paceļas Dieva mājokļos.

Praktiskās lūgsnas saistās ar kādu cilvēka vajadzību vai pārkāpumu. Tās lielākā vai mazākā mērā saskaņas ar lūdzēja personu. Tā lūdzas māte pie mīļā bērna slimības gultas, tā lūdzas tēvs pēc dienišķas maizes kumosa, tā lūdzas līgava par līgavaini kaŗa laukā, tā lūdzas brālis par māsu svešumā, tā lūdzas izstumtais bēglis pēc pajumta. Praktiskās lūgsnas cilvēki gan biežāki lieto nekā aistētiskās. Nelaimē cilvēks drīzāk griežas pie Dieva nekā laimē. Nereti cilvēks lūdz Dievu par izdarītu pārkāpumu vai noziegumu. Lūdzējs dziļi izjūt savu grēku nastu, kas viņu smagi nospiež. Viņa sirds grib izsūdzēt savus grēkus Dievam, jo nožēlots un izsūdzēts pārkāpums atvieglina sirdi. Praktiskās lūgsnas, ja tās ir īstas, tāpat tīkamas Dievam kā aistētiskās.

Izvirzās jautājums, kad lūgt Dievu. Pa laikam cilvēki griežas pie Dieva ar lūgsnu svētdienās. Tas ir ļoti labi, bet ar to vien vēl nepietiek. Dievs jālūdz katru dienu. Pie Dieva jāgriežas, rītos ceļoties un vakarā guļoties. Cilvēkam jārada ap sevi reliģiska gaisotne. Viņam jādzīvo Dievā. Tam jāizturas tā, lai tas katru brīdi stāvētu sakarā ar Dievu. Kādā dzejolī dzejnieks K. Skalbe saka, ka viņš pateicoties Dievam par katru stundu, ko viņam dzīvot liekot.

Ar iepriekšējo jautājumu cieša sakarā stāv nākošais: kur pielūgt Dievu? Parasti Dievu pielūdz baznīcā. Kollektīva Dieva lūgsna labvēlīgi ietekmē katru atsevišķu lūdzēju. Spēcīgi skan lūgsna, kas plūst no daudzu ļaužu krūts. Tomēr Dievu var pielūgt arī vientulībā. Lūgt Dievu var visur: mājā, laukā, ceļā, svešumā. Braucot ar kuģi pāri okeanam, braucēju krūtīs mostas cēlas jūsmas par Dieva vadības varenumu un skaistumu. Staigājot lielā mežā pa šauru saules apspīdētu taciņu, sirds jūt prieku par lielo dzīvības spēku. Apsīšu Jēkabs tēlojumā Meža ērģeles rāda cilvēku, kā ceļinieku, kuŗu visu mūžu pavada svētās meža ērģeļu skaņas, līdz beidzot ievada viņu mūžībā.

Tādā kārtā Dievu vajag lūgt vienmēr un visur. Tad cilvēks pastāvīgi jutīs Dieva tuvumu. Viņa lūpas dziļā pazemībā čukstēs: Tavs prāts lai notiek.

Lūdzot Dievu, cilvēks pa laikam apsolās kaut ko darīt arī no savas puses, lai viņa lūgsna tiktu paklausīta. Viņš apsolās nopietni laboties. Un lielais vairums ļaužu tur solījumu. Ja nespēj pirmoreiz solījumu turēt, lūdzējs no jauna apsolās to turēt nākamo reizi utt. Un tā beidzot viņš tiek no nedarba sloga vaļā. Tā cilvēks aug lūgsnā pretī dievībai.

Šeit mums mazliet jāpieskaŗas arī atmaksas jautājumam. Kā dzīve rāda, tad labam darbam beigās seko laba alga, sliktam darbam, slikta alga. Tā darbs atmaksājas darītājam. Ja cilvēks šo atmaksu nesaņem tūliņ pēc sliktā darba, tad viņš to saņem vēlāk. Kas dzīvē ļaunu sēklu sējis, tas saņem ļaunus augļus vecuma dienās. Un kas dzīvē labu sēklu sējis, tas saņems labu algu vecumā. Tāds ir dzīves dzelzs likums.

Lūgsna tikai tad būs pilnīga, ja tā savienota ar dziļu vainas nožēlu un nopietnu pārkāpuma izpirkumu.

Lūgsna cilvēku ved pretī pilnībai. Tā ir pilnības skola. Cilvēks top tīrāks, labāks, pilnīgāks. Viņš dziļi paļaujas Dieva gribai: Tavs prāts lai notiek.

Lūdzējs gūst apmierinājumu lūgsnā. Viņa domas noskaidrojas; viņa jūtas saskaņojas; viņa griba nomierinās. Tas ir svētlaimības stāvoklis, kuŗā cilvēku ieved lūgsna. Tēva sirds atveŗas bērnam lūgsnā. Lūdzēja griba kļūst Dieva griba. Lūgsna dod spēku dzīvē strādāt un cīnīties.

Cilvēks nereti lūdz ne tik vien par sevi, bet arī par citiem. Tā māte lūdz par savu pazudušo dēlu, sieva par savu palaidnīgo vīru, tēvs lūdz par savu paklīdušo meitu. A. Saulietis stāstā Veļu tiesa rāda, ka māte lūdz Dievu viņā saulē par savu noziedzīgo dēlu. Dēls mirdams pārdzīvo dziļas dvēseles mokas, jo ir kādreiz izvarojis un nogalinājis kādu sievieti. Mātes lūgsnas ir tik dziļas un spēcīgas, ka Dievs atpestī dēlu no neprātīgām mokām nāves stundā. Krievu rakstnieks Fj. Dostojevskis saka, ka cilvēka dvēsele pēc dabas esot kristīga. Un viņam taisnība. Agri vai vēlu noziedznieka pamostas sirdsapziņa. Tad noziedznieks ķeras pie lūgsnas un nereti gūst atpestīšanu.

Vācu rakstnieka V. Ģētes traģedijas Fausts varonis Fausts paved ar Mefistofeļa palīdzību nevainīgu meiteni Grietiņu. Meitene krīt izmisumā, netīši noindē māti, zaudē brāli, nogalina bērnu un beigās sajūk prātā. Fausts pārdzīvo dziļas dvēseles mokas, atdzimst un atrod pestīšanu nāves stundā Dieva žēlastībā un Grietiņas mīlestībā. Grietiņa viņā saulē lūdz par Faustu Dievu. Tāpat norvēģu rakstnieks H.Ibsens drāmatiskajā poēmā Pērs Gints tēlo galvenā varoņa tukšo dzīvi. Dzīves beigās viņš jūt dziļus pārmetumus par savu palaidnīgo dzīvi. Dziļā izmisumā viņš griežas pēc glābiņa pie Solveigas, kas viņu visu mūžu gaidījusi pārnākam. Un

Liecības

"IKVIENS, KAS PIESAUC TĀ KUNGA VĀRDU, TIKS IZGLĀBTS." Rom. 10, 13.

Biju kaŗa vīrs austrumu frontē, Krievijā. Ilgāku laiku biju gaidījis ziņas no mājām, bet - velti. Beidzot pastnieks atveda netikai gaidītās vēstules, bet arī tautiešu veltes kaŗa vīriem. Paciņā, kas krita man, atradās arī Jaunā derība. Ieraksts mazajā grāmatiņā bija ļoti līdzīgs manas mātes rokrakstam. Būtu nepatiess, ja sacītu: reliģiskā dzīve mani interesēja, bet dāvātā grāmatiņa izraisīja manī interesi to palasīt. Jo vairāk lasīju, jo mīļāka tā man kļuva. Ar šīs grāmatiņas vārdiem stiprināju sevi prims kaujām. Tā Dieva vārds pamazām sāka mani dziļi ietekmēt.

Turpat austrumu frontē piedzīvoju niknu kauju. Granātas šķemba, viegli nobrāžot miesu, saplēsa manas drēbes. Saskaitot pēc kaujas kritušos, izrādījās, ka to bija vairāk kā iepriekšējos uzbrukumos. Bija kritis arī mans labākais draugs. Apskatot savas saplēstās drēbes un ieskrambājumu, brīnījos, ka esmu palicis dzīvs. Manā uztverē tas nebija vairs tikai gadījums, bet brīnišķa un neizprotama Dieva glābšana.

Kaŗa un gūsta gaitās biju spiests atsacīties gandrīz vai no visām savām nedaudzajām mantām, bet dāvāto Jauno Derību esmu saglabājis vēl līdz šai dienai. To gribu līdzi ņemt dodoties tālajās aizjūŗas zemēs un ar šo mazo grāmatiņu ceļa somā atgriezties reiz savā dzimtenē -Latvijā.

Bijušais kaŗavīrs.

LIELĀKS NEKĀ BRIESMAS PALĪGS DEBESĪS
Dz.grām.461,2.

Sarkanā Armija mani un manus piederīgos panāca Berlīnē. Jau pirms tam bijām daudz briesmu pārdzīvojuši nemitīgajos gaisa uzbrukumos. Nekas tomēr nebija tik šausminošs, kā 1945. gadā pilsētā iebrukušās lielinieku ordas. Dienu un nakti viņi lādējās, blaustījās un šaudīja. Laupīdami, izvarodami un slepkavodami tie staigāja pa mājām, un kur vien tie iegriezās, tur atskanēja nelaimīgo saucieni pēc palīdzības un vaidi. Likās ka zvēri būtu pasprukuši. Tie rāpās pāri žogiem, drupām un mūŗa sētām; kamēr vieni lauzās pa durvīm, citi jau kāpa pa logiem. Es ar saviem piederīgiem biju apmetusies mājā, kur bija vesela rinda dzīvokļu, un visi tie tika izdemolēti. Tikai mūsējais kā par brīnumu tika saudzēts. Vai tāpēc ka sirsnīgi lūdzu Dievu? Citādi to nespēju izskaidrot. Ikreizes, kad gaitenī klaudzēja soļi, steigšus metu krustu pār durvīm un ceļos nometusies karsti lūdzos, lai Dievs manus piederīgos un mani pasargā. Uztraukumā atkārtoju tikai vienu teikumu: "Kungs, stāvi klāt, lai ļaunums nepiestāj". Un Dievs paklausīja.

H.K.Bokhornā.

VIŅŠ SAVIEM EŅĢEĻIEM PAR TEVI PAVĒLĒS, TEVI PASARGĀT UZ VISIEM TAVIEM CEĻIEM Ps. 91,11.

Ar šiem vārdiem dzimtenē izvadīju savu dēlu kaŗa vīra gaitās, un kāds nu tas papīris toreiz bija - pelēks un ass, uz tā paša uzrakstīju visu 91. psalmu un devu to dēlam līdz, piekodinādama apdomāt to lūgšanā.

Īsi pirms Kurzemes kapitulācijas nedaudziem Kurzemes aizstāvjiem laimējās nokļūt Vācijā. Starp viņiem bija arī kāds ārsts. Tas bija mans dēls. Cik laimīgi bijām, kad atkal tikamies, tas nav pasakāms, bet dēla pirmie vārdi bija paldies par līdzi dotajiem Dieva vārdiem. Viņš teica - tie nevien stiprinājuši viņa ticību un paļāvību Dievam, bet savās kaŗa vīra gaitās viņš piedzīvojis brīdi, kur liekas, tiešam Dievs saviem eņģeļiem pavēlējis viņu pasargāt.

1944.gada decembrī viņš atradies Kurzemes frontē. Bijusi auksta ziemas nakts. Ar pēkšņu uzbrukumu mūsējo ierakumiem, lielinieki viņu pārsteiguši ambulancē, kur turpat uz sola viņš bijis pakritis īsai atpūtai. Kā par brīnumu viņam tomēr izdevies no ambulances izkļūt un tā izglābties no drošas nāves. Daudz par to brīnījušies arī viņa cīņu biedri, kad tie viņu ieraudzījuši sveiku un veselu. Kad dēls bija savu stāstu beidzis, mēs visi teicām un slavējām Dievu par viņa lielo žēlastību.

M.Z. Libekā.

Solveiga atņem Pēram Gintam sāpes miršanas stundā. Viņš bijis patiess un īsts Solveigas ticības, cerības un mīlas svētziņā. Tādā kārtā ne tik vien dzīvie lūdz Dievu par tuviem cilvēkiem. Bet arī viņas saules iedzīvotāji lūdz par dzīvājiem. Dievs klausa arī citu cilvēku lūgsnas.

Arī baznīca aizlūdz par cietējiem un grēciniekiem. Visa draudze lūdz par viņiem, lai sagādātu dvēseles mieru. Tā baznīca izlīdzina grēcinieku ar Dievu. Tā kopīgi lūdz: Tavs prāts lai notiek.

Rodas tomēr jautājums, vai Dievs maz ievēro cilvēku lūgsnas. Uz šo katram iespējams atbildēt tikai pēc iekšējas izjūtas. Dievs stāv katram lūdzējam klāt. Viņš klausa katru īstu lūgsnu. Tomēr šeit atkal jāievēro, ka Dievs paklausa tikai tādas lūgsnas, kas saskan ar viņa žēlīgo prātu. Ja cilvēks lūdz to, kas nesakrīt ar Dieva prātu vai ir pret to, viņš nepaklausa. Tādā gadījumā lūgsnas īstenošanu ir velti gaidīt. Tomēr nereti mums tikai izliekas, ka Dievs nav paklausījis mūsu lūgsnas. Īstenībā izrādās, ka mūsu lūgsna ir ievērota. Viņa domas nav mūsu domas, un viņa ceļi nav mūsu ceļi. Tāpēc mēs sirsnīgi un patiesi lūdzamies: Tavs prāts lai notiek.

Lūgt vajag mācīt bērnu no mazotnes. Lai bērns saliek gultiņā rociņas un norunā rīta vai vakara lūgsnu. Lai viņš kārtīgi apmeklē bazn̄īcu. Tad viņš arī pieaudzis veldzēsies lūgsnā. Tā vien liekas, ka reliģiskai audzināšanai arī iedzimtība nāk talkā. Tiekšanos uz reliģisku pārdzīvojumu bērns manto jau no vecākiem. Iedzimtība liek pamatu bērnu reliģiskai audzināšanai. Audzināšanai šie iedzimtie pamati tālāk jāizkopj.

Mēs redzam, ka lūgsna ir ļoti svarīga lieta. Tā ved cilvēku pretī augstākai pilnībai. Tā ved cilvēku pie Dieva. Tās dziļākā ira izteikta vārdos: Tavs prāts lai notiek.

ARTURS PRIEDĪTIS

Dieva atklāsme un Sv. raksti

"...nam res ipsa, quae nunc christiana religio nuncupatur, erat et apud antiquos nec defuit ab initio generis humani, quousque Christus veniret in carne, unde vera religio, quae jam erat coepit appellari christiana." (Augustinus, Retractiones I,12)

I

TEOLOGI un filosofi jau kopš gadsimtiem disputē par svētajiem rakstiem un tajos paustām doktrīnām. Visi daudzie un dažādie uzskati sašķirojami divās lielās grupās, proti: 1. Sv. raksti ir Dieva inspirēti raksti, 2. tā saucamie "svētie raksti" ir tikai cilvēka prāta izdomātas un cilvēka rokas uzrakstītas leģendas un vēsturiskas liecības.

Nekāds pozitīvs rezultāts no šī disputa nav sagaidāms, jo tas skar jautājumu par Dieva eksistenci un ir, tātad, ticības jautājums, kas disputos nav noskaidrojams. Ateists, kuŗa ticība ir, ka Dieva nav, protams, atsakās vispār diskutēt par autentiskas Dieva atklāsmes iespēju, un tas labākais, ko viņš svētajos rakstos var atrast (tie, blakus minot, viņam šķiet tikai groteskā veidā savārstīts folkloras un nezinātnisks vēstures materiāls), parasti reducējas līdz dažām lieti noderīgām ētiskām normām. Tās tad nu viņš dažkārt arī atzīst un pieņem, neaizmirsdams norādīt uz tādiem rakstu avotiem, kuŗos šīs normas daudz konsekventāk izteiktas un vieglāk izlobāmas.

Turpretim tas, kas tic Dievam, tic arī Dieva atklāsmes iespējai, vienalga, kādai reliģijai pats piederēdams. Un kaŗtai reliģijai, tiklab kristiānismam kā judaismam, islamam un hinduismam, ir savi inspirētie, no paša patiesības avota saņemtie raksti, kas top par visu citu patiesību (t.i., nepilnīgo, empirisko patiesību) mērauklu. Tādā kārtā pār visām reliģijām nolaižas Dieva atklāsme, citas pasaules īstenība, kas vienīgā spēj reliģiju padarīt par to, kas tā ir, t.i., par ceļu, kas cilvēku ved pie Patiesības. Šis patiesīguma saturs ir tas, kas ticību šķir no māņticības. Neviena reliģija, arī kristiānisms, ar visām dogmām, labi izstrādāto baznīcas kārtību un kultu, nevarētu cilvēku vest pretim pestīšanai un būtu tikai "opijs", kas nes murgus un maldus un visbeidzot nāvi un iznīcību, ja tai pāri nestāvētu Dieva atklāsme, kas sniegta caur Viņa žēlastību. Viss, kas kādā reliģijā patiess, ir Viņa aktivitāte, un nevis cilvēka reliģisko centienu rezultāts.

Bet kā ir īsta atklāsme, tā var būt arī neīsta, šķietama, pat viltota "atklāsme", kas ir tikai cilvēcīgs mēģinājums piepildīt nepiepildāmās cilvēka ilgas - Dievu sagūstīt, nometināt kādā īpašā templī vai altarī un paturēt To tikai sev, savai personai, ciltij vai tautai. Šādā gadījumā par patiesību tiek izsludināta cilvēka paša izdomātā gudrība par Dievu, pasauli un cilvēkiem. Kaut arī šādi mēģinājumi mums neko nespēj stāstīt par Patiesību, mēs tomēr darītu nepareizi, tos ar sašutumu noraidīdami, jo tie tomēr apliecina cilvēka ilgas pēc Dieva un pēc citas, īstākas pasaules. Un pati šī ilgošanās vienmēr ir Dieva dāvana. Mums ar godbijību jāpieiet katrai atklāsmei, arī neīstai, kamēr neesam par tās satura patiesīgumu pārliecinājušies.

Bet kā tad lai pārliecināmies par atklāsmes patiesīgumu? Kā lai mērījam, un ar ko lai mērījam? Tas ir gŗūts un liktenīgs jautājums. Mērīt var tikai pie Patiesības, kas pati par sevi nemaz nav mērījama, nedz pierādāma. Patiesība nav cilvēka izgudrojums, bet tā ir paša Dieva nolikta un nosacīta mērauklā. Dievs pats ir patiesība, kas neprasa citus pierādījumus, jo ir sevis paša pierādījums. Tādēļ Patiesību kādam citam "atklāt" var tikai Dievs vien, un tas ir tas, ko saucam par Dieva atklāsmi.

Šī atbilde ("mērauklu atklāsmes patiesīguma mērīšanai var dot tikai Dievs") aristoteliskās atziņas mācības piekritējiem nav pieņemama, jo noved mūs atpakaļ pie jautājuma. No šī apburtā loka nebūtu nekādas izejas, ja mums nenāktu talkā t i c ī b a. Tikai tie, par kuŗiem Dievs ir apžēlojies, viņiem atklādamies, drīkst sacīt "es zinu", mums visiem pārējiem ir jāsaka "es ticu". Mums ir jāpieņem liecība no tiem, kas zina (Jāņa ev.3,11: Patiesi, patiesi, es tev saku: Mēs runājam, ko zinām, un liecinām, ko esam redzējuši, bet jūs mūsu liecību nepieņemat). Ja Dievs pats mums nav atklājies, mēs varam mērīt tikai ar to patiesības mērauklu, kas parādās tajā Dieva atklāsmē, ko mēs neapšaubam, t.i., kuŗai mēs ticam. Kristīgam cilvēkam šī mērauklā ir: Jēzus Kristus un tā atklāsme, kas mums sniegta Viņa evaņģelijā. To mēs pieņemam, to mēs neapšaubām, tai mēs ticam, un ar to mēs mērījam.

MĀC. OSVALDS GULBIS

Stiprāks par lauvu

SIMSANA NĀVE

VĪLISTIEŠU ķēniņa maltuves bija baltas. Baltos maisos te bira balti milti. Baltas skoteles aizsējušies, balti melderi te skraidīja kā skudras uz lietu. Balti krāvēji pūzdami te pilnos maisus cēla līdz pat griestiem, un balti malēji, pa četri vai pieci dzirnakmens šķērskokam uzgūluši, grieza dzirnu akmeņus - lielus un smagus kā milzu tecilas. Īsta baltuma te trūka tikai malēju mugurām. Kā dulķaini strauti pavasarī no kalna - pa tām allaž tecēja sviedri, ar asinīm jaukdamies.

Vīlistiešu ķēniņa maltuvēs akmens grauza graudu; un akmenim nekad nepietika. Pat pilnu muti piekampis, tas sauca ''vēl'' un ''vēl''. Par ķēniņa melderiem tāpēc tika tikai dzirdīgi vīri, jo ne jau katrs spējīgs sadzirdēt, ko akmens sauc.

''Sarauj, sar-rauj!'' ķēniņa melderi kliedza, smagās ādas pātagas cilādami un malējus duņķēdami. ''Kus-s-sties!''

Taču balss nogurst kliedzējam, un roka piekūst arī sitējam. Tāpēc no visiem melderiem to dzirdīgāko ķēniņš bija izraudzījies par savu virsmelderi. Un tiklīdz kā kādam melderim balss aizsmaka vai roka piekusa, virsmelderis bija klāt.

''Neguļ, neguļ!'' sauca izpūrusī virsmelderņa galva, kamēr kājas jau joza tālāk. Nelabvēļi melsa, ka virsmelderim tā ar' vienu dienu kājas aizskriešot. Negals tam melderim, kuŗa durvīs galva palikšot.

Paguruma brīži, diemžēl, gadījās arī ķēniņa smalko miltu melderim, dzirdīgam puisim, ar labu balsi un smagu roku. Taču todien - un tā bija tieši tā diena, kad ķēniņa saucējs bija izziņojis Dagona (vīlistiešu dievs) svētkus - kliedzis jau no paša rīta, ap pusdienas laiku viņš jau bija gluži aizsmacis. Virsmelderņa galva, protams, bija tūlīt klāt. Paglūnēja un ieņēma jau elpu, lai izķērktu ierasto ''neguļ'', bet šoreiz vīram balss aizcirtās pusvārdā.

''Neg-g-g!'' ķērciens palika šūpojoties kā skrējējs pie kraujas.

''Ko? Kas? ! kāpēc nav aizvests pagājušās nedēļas malums? ''

Centīgais smalkmiltu melderis nodrebēja. Vedēji gan bija citi, bet vai nu virsmelderis nezina!

''Kungs, tas jau ir šīs nedēļas,'' viņš sacīja, drebēdams. ''Pagājušo aizveda kā parasts.''

''Šīs nedēļas!...'' virsmelderis manāmi atkusa. ''Tā, tā... Tad jau tu esi dūšīgi strādājis. Būs vai jāziņo par tevi ķēniņam.''

Malēji pagrieza galvas. Viens, īsts milzenis, kas dzirnu akmeni grieza viens pats, aiz pārsteiguma pat apstājās. Melderis esot tas strādātājs!? Bet ilgi milzis nedabūja brīnīties. Tiklīdz ka virsmelderņa galva bija nozudusi, melderis atvēzējās un brēca: ''Kust-s-sties!'' Taču paskatījies milža saviebtajā sejā, no kuŗas tam pretī raudzījās divi izdurtu acu tukšumi, viņš pātagu nolaida. Nē, šim viņš nevarēja sist. Šis bija pārāk bīstams, un - nu jau trīs nedēļas darīja vismaz piecu vīru darbu viens pats. Smalkmiltu melderis drusku prata arī redzēt un apsvērt.

''Kusties!'' viņš atkārtoja vēlreiz, bet nu jau gluži rāmi, un tiklīdz, ka milža grieztais dzirnakmens sāka atkal dūkt savu ''vēl'', jau gluži omulīgi atspiedās pret durvju stenderi un pat pasmaidīja.

''Jā,'' viņš domāja un pagrozīja galvu, ''neesmu vis kāds nieka vīrs. Esmu ķēniņa melderis. Man ir laba dzirde un malējs tāds kā nevienam. Es protu satikt ar ļaudīm, un ļaudis mani mīl. Pēdējā laikā jau te pat gājis kā pa tirgu. Augām dienām ap mani drūzmējušies augsti un zemi. Tiesa, tie jau nu gan vairāk nāca milža dēļ - dažam gribējās to izlamāt, citam - niezēja iesist... Kāda traka sieva pat mani lūkoja piekukuļot, lai es palīdzot milzim bēgt... Nu, nē, mīlīt, es kāpju gan, bet tikai tad, ja kāpnes drošas... Pag' un ko tad šodien virsmelderis teica - 'labs'? Nē - 'labākais!'-'Tu esi mans labākais melderis. Šodien pat es par tevi ziņošu ķēniņam... Bet virsmelderis ir vecs, tam jau sen...''

''Uzraugs! Kuŗš te ir uzraugs? '' rupja balss, radusi pavēlēt, melderi iztraucēja patīkamajās pārdomās.

Kaŗa vīri! Ko tad tiem?

''Es, kungs,'' sacīja melderis, panākdams soli uz priekšu.

''Vai Simsans ir te? ''

''Ir, kungs.''

''Tad ņem viņu un nāc līdz.''

''Nevaru, kungs,'' aizbildinājās melderis, nepatīkami pārsteigts. ''Simsans taču ir saslēgts... ar važām pie šķērskoka...jāsauc kalējs,'' viņš piebilda, redzēdams, ka krēslainajā telpā virsnieks tikai nule milzi pamanījis.

''Ko? Viens pats? '' virsnieks brīnījās.

''Jā, kungs,'' melderis atbildēja lepni. ''Cits kļūst slābs jau pirmajā dienā, šis turpretī - ar katru dienu spēcīgāks. Redz, kas par krēpēm!'' melderis skaidroja tikpat kā gada tirgus pārdevējs.

''Padod cirvi!''

''Nav, kungs.''

Bet virsnieks jau bija izrāvis tuvākajam kareivim šķēpu un slānīja ka skaidas vien lēca. Taču sausais koks bija cietš, un virsnieks jau pēc brīža redzēja, ka pārsteidzies. Taču - kas sākts - jāpabeidz. Beidzot šķērskoks bija pārcirsts.

''Ņem nu, un nāc!'' virsnieks pavēlēja, aizkusumu slēpdams. ''Bet ko tas tēviņš tur purpina? ... Ko bubini kā zirgs? '' virsnieks šķendējās, ar šķēpa smaili Simsanu bīdīdams pa durvīm.

Tā kā Simsans neatbildēja, melderis turpināja skaidrot. Tas viņam patika, un tā nebija pirmā reize.

''Viņš lūdz savu Dievu, kungs, caurām dienām... Pa dienu jau nu gan neko daudz nevar saprast, bet naktī, kad turpat pie dzirnakmens ļaujam pāris stundas nosnausties, tad var saprast tīri labi. Dažreiz

esmu paklausījies: vaino sevi, bēdājās - visi šo atstājuši, lūdz, lai Dievs šim piedodot... Tīri kājucis. Muld kaut ko par matiem, kāpēc šim esot nogriezuši matus... Bet nu jau atauguši, skat, kas par krēpēm..."

* * *

Labu gabalu vests un stumts (melderis viņu bija saņēmis aiz vaļas un kareivji bikstīja zobeniem), Simsans beidzot drīkstēja apstāties. Virsnieks kaut ko teica, bet viņš nesaprata. Visapkārt gaudoja pūlis kā tūkstoš vilku. Tātad - ļaužu kā biezs. Kur gan viņu bija atveduši? Vai Dagona templī? Laikam taču, kur citur rastos tikdaudz ļaužu! Tātad - nāve, jāmirst, kā jēram, viņam - lauvam!!! Mati gan atauguši, spēki atgriezušies, bet tumsa visapkārt - tumsa. Ko redzīgajiem aklais padarīs? !

"Kungs, manu tēvu Dievs," Simsans lūdzās, aklās acis uz debesīm pacēlis. "Kungs, sev un savam priekam vien vairāk esmu dzīvojis, ļauj nomirt Tev! Kungs..."

Vīlistiešu dieva Dagona templis, smaga akmens celtne, atgādināja terasi. Vienkāršā tauta drūzmējās turpat lejā, pagalmā, dižmaņi, ar pašu ķēniņu priekšgalā, sasēdās uz balkona, ko balstīja divi akmens pīlāri: viens otram tik tuvu, ka plecīgāks vīrs tiktikko spēja cauri izspraukties.

Kareivji, salutējuši valdniekam, atkāpās. Nu bija pūļa reiza, taču kamēr ķēniņš nebija devis zīmi, pūlis vēl kavējās. Bet kad no balkona uz seno vīlistiešu ienaidnieku sāka birt augļi, dzeramie kausi un kas nu kuŗam pie rokas pagadījies, pūlis tūlīt piebiedrojās ar akmeņiem. Melderis, kas pa tam savā zvēru dīdītāja lomā bija iejutīes tik labi, ka nebūtu to mainījis pat ar virsmeldeŗa godu, redzēja, ka labi vairs nav un meklēja glābiņu aiz viena no pīlāriem, bet, važu no rokām neizlaidis, parāva Simsanu gar zemi. Tūkstošgalvainais pūlis ierēcās kā zvērs, kas asins smaku odis. Bet Simsans jau bija atkal kājās un, raugi, roka bija atradusi pieturu: pīlārs! Tai pašā brīdī arī viņa galvā pazibēja liktenīgā doma. Ar vienu roku turēdamies pie pīlāra un otru izstiepis, kā aklie to mēdz, viņš uzmanīgi apgāja ap pīlāru un drīz vien bija atradis, ko meklēja. Te, te tas bija - otrs pīlārs. Melderi nokratījis un starp abiem pīlāriem iespraucies, Simsans beidzot atkal jutās kā senās dienās. Tie, kas visā bija noskatījušies no tālienes, vēlāk stāstīja: viņš esot smaidījis. Bet uz šiem stāstiem daudz nevar paļauties. Vai nu no tālienes to varēja tik labi saredzēt! Bet laimīgs Simsans tiešām bija: nu viņš varēja mirt kā vīrs, ja tikai spēka pietiktu, ja tikai Dievs palīdzētu...

Pīlārus veidoja smagi akmens bluķi, gan rūpīgi nogludināti un tikpat kā kopā salipuši, bet vienkārši cits uz cita salikti. Ja viņam izdotos katrā tikai vienu izkustināt!...

Sava Dieva vārdu piesaucis, ķeraino galvu pakratījis un ar katru roku pa pīlāram aptvēris, Simsans sasprindzināja savus varenos muskuļus.

Akmens bluķi nekustējās, kā iesaluši.

Tūkstots kaklu pastiepās. Ķēniņam, pār balkonu liecoties, nokrita zelta kronis. Ķēniņš to pat lāga nepamanīja. Visus saistīja muskuļu spēle. Pūlis klusēja.

Nejauši viens iesmējās, un nu smieklos raustījās viss skatītāju bars. "Ha, ha, ha, - he, he, he!" smiekli burbuļoja, guldza, skalojās. "Mīļie," ļaudis sauca, viens otram uz pleca sizdami un piedurdami elkoņiem, "viņš taču domā apgāzt mūsu templi! Hi, hi, hi, hi...!"

Pēcpusdienas saule svilināja. Simsana ķermenis, saliekts kā loks, mirdzēja kā bronza pēc lietus. Acu dobumi sūrstēja, ausis dūca, pulss deniņos kala kā dzenis...

Pēkšņi smiekli aprāvās: tomēr...! tomēr!!! Akmens bluķis bija padevies. Tas slīdēja, vēl un vēl. Klusums bija tāds kā pirms vētras. Pat vistālākie izdzirda:

"Izbeigt, izbeigt! Tas trakais mūs nositīs!"

Kliedzējs bija pats ķēniņš. Sirdis notirpa pat drošajiem, asinis sasala, tad - - viens tūkstošbalsīgs izbailu kliedziens, spalgs troksnis, kā mežā, kad gāžas simtgadīgs koks...

Balkons bija iebrucis. Vīlistiešu templa drupās Simsans bija apracis sevi un simtiem vīlistiešu.

Tā mira vīrs, kas bija stiprs kā lauva, bet klupa pār tukšu medus kāri.

Viņš uzdeva mīklas, kuŗas bija grūti atminēt. Vienu viņš uzdevis, šķiet, arī mums.

Salds ir medus, bet par medu saldāka? - mīlestība.

Stiprs ir lauva, bet par lauvu stiprāks? - vīrs, kas cīnās viens, bet viņam blakus - pats Dievs.

MŪSU DIENĀS - TUVU UN TĀLUMĀ

BAZNĪCU PASAULES SANĀKSME

Otrajā Baznīcu pasaules apvienības (World Council of Churches) sanāksmē, kuŗā ieradīsies 595 delegāti no 20 zemēm, luterāņiem kopā ar reformātiem paredzētas 93 vietas. Tādejādi tie reprezentēsies ar lielāko delegātu skaitu. Ievērojamā sanāksme notiks Amerikā, 1954. gada augustā, North Western University, Evanston, Illinois. Amerikas Savienotās valstis un Kanādu pārstāvēs 22 delegāti, Eiropu - 54, Dienvidameriku, Indiju, Afriku un Indoneziju - 16. Delegātus izraudzījusi Amerikas Sav. valstu Baznīcu pasaules apvienības konference š.g. 17. un 18. martā.

LWF SANĀKSME HANOVERĀ

Bavārijas Ziņu biļetens paredz, ka Luterāņu Pasaules federācijas sanāksmē Hanoverā, Vācijā, no 1952.g. 25. jūlija līdz 3. augustam, sanāksmes apmeklētāju skaits sniegsies līdz 80 tūkstošiem. Oficiālo delegātu vien, kā domā, būs ap 500, neskaitot apm. 700 oficiālos pārstāvjus un viesus. Pārstāvēts būs 51 miljons luterāņu no 74 dažādām zemēm.

ULCA PREZIDENTS FRAIJS LUTERĀŅU SVINĪBĀS JAPĀNĀ

Japānas ev. lut. baznīcas 60 gadu atceres svinībās Amerikas luterāņus reprezentēs Dr.F.C.Fraijs (Fry), kuŗš runās arī vairākās evaņģelizācijas sanāksmēs un piedalīsies Japānas Internacionālās kristiešu universitātes iesvētes svinībās Mitakā, netālu no Tokio.

MĀJAS DRAUGS
DIVISION OF AMERICAN MISSIONS
NATIONAL LUTHERAN COUNCIL
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PATEICĪBA LWF BĒGĻU DIENESTAM

IRO direktors J. Donalds Kingslejs, IRO darbībai izbeidzoties, izteicis pateicību Luterāņu pasaules federācijas Bēgļu dienestam par tā darbu pārvietoto personu labā. Kingslejs savā pateicībā atzīmējis, ka vairāk kā 30.000 luterāņu DP atraduši jaunu dzīves vietu Z.A.S. Valstīs, bet visu to DP skaits, kam Bēgļu dienests sniedzis savu palīdzību, ir trīs reizes lielāks par augšā minēto.

VAI NOZIEDZĪBAS DRĪKST PIEMINET SVĒTRUNĀS?

Vairākiem amerikāņu garīdzniekiem Kentukijas un Misisipijas steitā, kuŗi savās svētrunās asi vērsušies pret noziedzībām, anonīmi piedraudēts ar izrēķināšanos.

RASU PROBLĒMA Z.A.S.V.

Amerikas luterāņu labklājības konferences sanāksmē Vašingtonā kāds Apvienotās luterāņu baznīcas (ULCA) runātājs ieteicis likvidēt šķēršļus, kādi pastāv citu rašu piederīgo uzņemšanai draudzēs ar baltās rases locekļiem.

LATVIEŠU MĀCITĀJU UN DRAUDŽU PARSTĀVJU KONFERENCE ČIKAGĀ

19. un 20. aprīlī š.g. Čikagā notika S.V. centrālo steitu latviešu ev.lut. mācītāju un draudžu pārstāvju sanāksme.

Darba kārtībā bija vairaki referāti par latviešu garīgās aprūpes problēmām,un pārrunās tika izteikti vairāki ierosinājumi un dažādi viedokļi darba labākai veikšanai. Visi vienprātīgi atzina, ka mūsu baznīcas uzdevums ir aicināt draudzēs tos latviešus , kas vēl ir ārpus tām un mūsu dienu grūtumos pasargāt latviešu dvēseles Dieva valstībai,cieņā turot sentēvu ticības garu, kas mūsu tautu izvadījis cauri seno dienu grūtībām un palīdzējis saglabāt luteriskās baznīcas vērtības.

Konference pateicās Nacionālajai Luterāņu Padomei un tajā apvienotajām luterāņu baznīcām Amerikā par to kristīgās mīlestības un palīdzības garu, ko tās apliecinājušas,sniegdamas gan materialu,gan garīgu atbalstu it sevišķi pēdējos gados saviem cietējiem brāļiem,to starpā arī latviešiem. Mēnešraksta Mājas Draugs izdošana ir viena no šī gara izpausmes spilgtākājām liecībām.

Sanāksmi atklāja prāv. J.Kullītis,kas nolasīja arī Archibīskapa Dr.Theol. T. Grīnberga sveicienus un - vadīja , zv. adv. P. Eglītis. Starp citiem apsveicējiem jāmin NLC pārstāvis Dr. H. C. Hoijers, kas izteica cerību, ka NLC sekmēs latviešu garīgo aprūpi iespēju robežās arī turpmāk.

Sanāksmi noslēdza dievkalpojumi Čikagas Ciānas un Jāņa latviešu draudžu baznīcās, kuŗbija pulcējies liels skaits dievlūdzēju.

A. G.

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FRIEND OF HOME

English Translation of the Latvian Paper Majas Draugs

Volume No. 3 June, 1952 No. 6

Rev. Alfreds Gulbis

LET US STAND IN FAITH

(In memory of June 14, 1941.)

The month of June is fateful for Latvians. June is the month of St. John's Festival. In this festival Latvians since the earliest time have been coming together from hill to hill to sing together their old songs of the blessing of the earth and to pray for the favor of heaven. These soft and beautiful songs are resounding also until the present time everywhere where Latvians are living, scattered in all parts of the world. But over this meaning of this festival in the last ten years the days of June have received different meaning in the Latvian history.

In June we celebrated the day of our heroes, we remembered their battles and victories, and we bowed our heads in gratitude for the heritage of these battles--for the free country for our nation. But June brought us also the day of the year of the terror in 1940 and the night of the sorrow in 1941, when the awful might of the bolsheviks brought into our country inconceivable sorrows and misery. They uprooted people from their homes and farms, babies and youngsters and old people were sent into slavery to the tundras and steppes of Siberia.

June 14 has been pressed into our memory as the most sorrowful day of the year of the terror. The wounds of this day still hurt the Latvian hearts even today, because every one lost some dear one in that night, and they have been followed by so many during the next years since the darkness of godlessness rules over our country.

Also this year our hearts will be full of sorrow when we remember the events of June 14, and our brothers and sisters, those who are still living as well as those who already have passed away. But we as Christians know that the duty of a true Christian is not only to pray and to cry for his brothers and sisters: a true Christian is a fighter and his very chracteristic is his activity. Let us not forget this also now. God has been very gracious to us, we have been saved from the might of the godlessness, we have the opportunity of living in a free country and we have the opportunity of organizing our lives according our own wishes. This opportunity is given to us because the other Christians showed their Christian activity when the rulers of this world did not know what to do with the people who were in the destroyed and conquered country after the awful war. This Christian activity opened the doors for these people who were without homes and protection. Now we are organizing our

lives
/for a longer or shorter period. It depends on God. Nevertheless, we are not delivered from our Christian responsibilities--to show our Christianity in our hearts and in our lives. We should not forget our responsibility towards people in the world who are in misery. The number of the people in misery is increasing very fast at the present time in the world as well as in ours and other nations. This increase can be stopped neither by strong weapons nor by treaties. This spirit of Christian love and charity works also through the iron curtain. Even a slice of bread or an article of dress proclaims: "You are not forgotten."

What shall we do? How may we help with our will and work in the struggle for the victory of Christ's justice in the world? These are questions which often are burning in our souls, and which should be always remembered first. Look carefully and you will see: God Himself will give the answer. You will hear in His words the call: Stand in faith, persist in fight. Sometimes also a Christian doubts about the power of faith and God's will to help His people. When we observe the terrible events in the world to a human it is impossible to see God's blessed leadership which would like to organize the events and matters so that His arrangement and justice would be the victors at last. But a human eye sees only the present time. It is hard to see in the past the events as they really happened, but it is completely impossible to see the matters in the future. But God does not arrange the matters just for today; His wisdom and justice order the history of the world for thousands of years. Do not look just at the big events of the world, look more at the simple man's life, and you will see how wonderful the blessing of God is leading him. In His fatherly love He is seeing the smallest one and the poorest one, He helps him and protects him:

"Hast thou not seen
How thy desires e'er have been
Granted in what He ordaineth?"

God is acting in the world in His great wisdom. But go you too with God on the ways of His wisdom. But we also know that besides God's good will and advice in the world, evil is also active, which tries to establish its might by the help of man's sinful nature. The might of evil has bound so many minds. Also we are not free of its might. We have to be armed strongly and we have to be very brave and indefatigable in this struggle against evil. This struggle we have to fight at first with ourselves. Many times our human nature likes to put us in the first place. Our selfishness likes to find the reasons and justification for our inactivity and weariness. We would like to see that there would be somebody else who would fight in our stead. No, we should be strong and brave enough to fight the battle for the justice of God and against evil, and we should conquer it. But we should know that the evil of the world can be overcome only by Christ, and only Christ can renew the justice in the world, in which all brothers and sisters in sorrow will see another day of freedom.

Let us forget all other things, also those which sometimes look great and high, but which have very small value in the eyes of God. God does not judge us by position, looks, nationality or race; God judges us by our faithful heart which is ready to sacrifice, which can fight against sin and evil, which is ready to suffer and lose. We should be ready to take

our cross upon our shoulder together with Christ, so we might see together with Him also the morning of victory.

God has been very gracious to us. He allowed us to pass Calvary without crossing it. We did not climb on the mount of the cross, nevertheless we do not hesitate to call ourselves: the people on the way of the cross. No, until now we walked on the road of God's grace, also when not being worthy to receive it. Let us work and live so that we do not need to go along the road of the cross ouselves; even more let us help others to shorten this road, namely those who are under the burden of the cross right now, who are suffering and collapsing under the heaviness of this burden. Let us have not only woeful memories when remembering those who are deported, but promise in our heart to persist in faith, to fight under the leadership of God. Then with the blessing of this victory will come a new era for which we as well as all Christians in the world are waiting.

* * *

Edgars Rumba, Prof. Dr. Theol.

CHRIST - OUR PEACE

(This Sermon was preached on Sunday July 4, 1937, at the Dome Church in Upsala).

Usually the so-called faithful Christians have forgotten what it means to be "in the world without God." They were born in a Christian world, they have been baptized in the name of Christ, they have been subjected to the Christian education, they are receiving God's word, and the means of God's grace in Jesus Christ accompanies and keeps them from their mother's womb on. God's word has been praised at their cradles, and it will be pronounced at their graves. They are feeling well. They are satisfied with themselves and with their lives. Sometimes they think they even are God's favorites. Certainly there are many godless ones, but who cares about them. And the pagans are so far off that Christians have no contact with them. Christians have civilian rights among God's folk, and they are insured with the promises of God's action. It makes them bold and peaceful. Therefore it is good and healthy that also faithful men have the opportunity of listening to the words "recall, remember". Remember how it was when you were without Christ, without any hope and without God.

It is hard to imagine that a man could be Christian in the real meaning of this word not having felt at least once in his life that he has been forsaken, poor in spirit, and not having felt how terrible it is to be without God. Each one, in case he would like to live a healthy Christian life, should have the insight that we are God's children and that we belong to Christ. It is no less necessary, however, to remember always how many people in this world are going their way without God, without any god or with false gods, with idols instead of the one real God.

One of the undertakings of our century, from which we cannot expect any success, is the struggle against God that has been fought openly and in the sphere of the individual souls. Our time has seen of that struggle much more

than the previous times. We have had the opportunity of observing the development in many countries of our self-complacent Western hemisphere, where godlessness has striven to overthrow God's altars and erase His name from human hearts in an organized way and by means of force, art and science, by the help of states aid and by police. We have seen a great deal of poor, daring men who have pushed themselves and others into the dangerous way of God's denial, sometimes with a remarkable energy. In speeches and writings, in their lives and work they have striven to demonstrate that there is no God. But what was the result? "The fool hath said in his heart: there is no God. They are corrupt, they have done abominable works." The houses of God were dishonored, the blood of the martyrs extinguished their earthly lives, but the longings for God, the holy flame of faith arose more brightly and more vigorously than before in many places. Men's senses came into doubt and darkness, but would there be anyone who could assure that for this reason men themselves have become better and happier? There is not a single thing which had shown its foolishness and barrenness more than the doctrine that there is no God. "The Lord looked down from heaven upon the children of men to see if there were any that deal wisely." God is living, He speaks and acts, He loves us and all His creatures as much as He always has. There is no reality that would be so solid and clear to a simple and childlike spirit than the reality of God.

Where there is no God there is no hope and peace either. Could anyone rely upon his future unless he is sure that God exists and that time and eternity meet in God and flow out of Him? Could anyone trust in justice and satisfaction because of the suffered injuries: in salvation and forgiveness, unless he recognizes his just and merciful Lord? Could anyone hope that he will be living after death and eternally, if he cannot exclaim: "I know that my Redeemer liveth, and at last He will stand up upon the earth. Praised be the Lord. He carrieth my burden daily. God is that God to me who saves me entirely and who carrieth me out of death." If God is thy Father thou shalt not be afraid. Even if the whole world would raise against thee, thou can be of good cheer: God hast overcome the world in Christ. In the friendship of God thou art strong and wealthy. Without God, however, no one can help thee in critical moments--neither wealth, nor power, wisdom nor the most intimate friends.

Nature does not leave an empty space. One can observe frequently that godlessness goes hand in hand with superstition and idolatry, that extreme atheists are preoccupied by illusions and polytheisms. He to whom the Father of our Lord Jesus Christ is not God starts to fear and trust in other gods, who are not gods. The son and the thunder become gods; special gods are found for cattle, others for prosperity at home; for cholera and smallpox are found goddesses; and even worse things happen: mammon, mode, the common voice, the human ego, his selfishness--individual and collective, the persevering egoism of a class, party, nation or race. Who would deny that innumerable children of our era have turned away from God and His Christ giving their oath to those false gods? That is the reason why there is so little hope in the world. It is not enough with those gods even though their names were legion. We need but one living and real God, who has become our Father through Christ. And we should know that each individual who is living without God and His Christ is a pagan without the eternal hope--no matter in our very neighborhood or in a far off land, wealthy and well-educated European or a poor, obscure pariah; he is a child of hatred, excluded from the new

covenant of grace and bliss and dwells behind the parting wall, excluded from the eternal communion of heaven.

II

Without God there is no peace or happiness possible. For He is our peace. In the book of Judges there is a record about the strong warrior who built God's altar, calling it "The Lord is peace." In the days of his struggle Gideon had heard the voice: "Peace be with thee, don't be afraid, thou wilt not die." Many of us enjoy much better and more convenient living conditions than, e.g., in the 17th century, when Sweden was a great power, a blessing for all the Evangelical Church, especially in the lands behind the Baltic Sea. Nevertheless, when comparing that time with ours, has our life become richer or deeper in any manner? Do we meet purer motives, finer characters, nobler kindness?

Men seldom talk about their health while they are healthy. Is it not extraordinary how much one has to hear and read about peace also outside the walls of the church? One is embarrassed considering what immense efforts and means should be sacrificed in order that the balance of power should be preserved in a part of the world that for a thousand years has belonged to the covenant of promise, where God's word and Christ's gospel has been preached without any interruption. People talk about peace, but no one feels safe. The thoughts of peace have been expressed but armament has been continued at the same time and in such a feverish way as never before. Nothing else could be expected unless mankind, including its so-called Christian part, does not come to its senses and say: "I will arise and go to my Father." For He is our peace, not the sleep of death of cold indifference or the refreshing peace of sleep, but a peace that surpasses all understanding, all worldly unrest, a peace that is deeper and stronger than the suffering and the mystery of death. He who has been accepted into the covenant of God's promises through Christ's blood, he who, like the patriach Enoch, is walking with God, he whose life by faith is anchored in God--will never be frightened, even by the night of death.

The boundaries in this limited world are useful and necessary, but all of them have not the same significance. Some of them have been drawn by the Creator in his holy will forming the huge mountains, the deep valleys, the swift rivers, the wide oceans--the boundaries that part races and nations, customs and languages. Common shores separate but also unite areas that are situated on both sides of the boundary. They could be found in nature and history in the miraculous world of the soul and outside it. Life would be poor and monotonous if there would not be these boundaries.

Unfortunately, God and His spirit of love is not the only one by whom the boundaries have been drawn. Many times they are the evil spirits of suspicious hatred by whom men are forced to build up dangerous walls. The walls of sin do not allow one to come near God. They choke the spiritual life in darkness, where no sunbeam of the divine grace comes in. The walls of narrow-mindedness divide men who were born of the same blood and who have been saved by the same blood--in Jews and Greeks, in white ones and in colored ones, in upper and lower classes, etc. The walls of disunion divide Christ's holy body, His Church and ecclesia on earth.

Christ is the first one everywhere where the distances are to be overcome--in nature as well as in the world of spirit. All power has been given unto Hi

in heaven and in earth. Those who are living in sin without God and without hope in the world are driven by Him to the cross and through the cross to the loving and fatherly heart of God, where peace is dwelling. The walls of sin collapse. The spirit of Christ is also the mightiest unifier in the world, the single one who up to now has been successful wherever agreement between the intimate ones and between those who according to human thoughts are far off. And Christ proceeds his prayer about His disciples and all of them who are brought to faith by the preaching of the disciples in order that they all would be one, as the Father and the Son are one.

Let us tarry one moment more at this last thought. Under the altar of this house of God there is resting a man who has done more than all the other Lutherans in removing the walls and in favoring the unity of Christs holy Church. The lifes' work of this man has made the Church of Sweden well known and dear far beyond its boundaries. This man is still remembered by many, and many are distressed by the fact that he is not living anymore. After a week the disciples of Jesus will meet at Oxford, a city of the famous university, the Upsala of England, from all parts of the world. It will be the first world wide gathering after the convention at Stockholm--in order to continue the removing of these walls. Is it not remarkable, that the opening of the second oecumenical meeting will be held on July 12, on the same day when Nathan Soderblom was called into eternity?

Oh, when we would consider what it means to be a man without God in the world! Oh, when we would receive the godly comfort and peace, so we could say thanks for Christ's blood and pray for strength and courage to believe in God's love, which has been shown to all men. For He is our peace, He has removed the wall that divided us.

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FAITH OF OUR FATHERS, LIVING STILL

A Translation by E. Rumba

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Pastor Edgars Kiploks

A MAN OF FAITH

In Memoriam of Edgars Rumba

When commenmorating our deported ones on June fourteenth, let us remember one of them, prof. Edgars Alberts Rumba.

This man of Zemgale was provided by God with extraordinary talents: great mental capacity, excellent memory, knowledge of languages, strong character, a Christian convincement and a heart full of love. As a forester's son Rumba was born on May 30, 1904, in the homestead of Strazdini, rural community: Lielvircava. From the public school at Lielsesava in fall 1914 he was transferred to the non-classical secondary school of Jelgava, following it in all the places to which it was evacuated: to Sitchow, Viland and at last Piatigorsk in Krim, where he was graduated in 1920. During the years 1921/1922 Rumba studied forestry at the University of Latvia. After one

year spent at the Martins Mission Institute in Frankfurt a/M. from 1923-28, he studied theology at the University of Latvia. Inspired and supported by bishop K. Irbe, Rumba went to Sweden, where he continued his studies in theology and languages from 1928-1933 at the University of Uppsala and received his scientific degree licenciatus theologiae. By special permission of the Swedish Parliament he, an alien, was provided with all rights of practice in Sweden. In 1939 after a successfully defended dissertation about "The Church and Clergy in the Oecumenical Lutheran Conception," he received his scientific degree, "D. Th."

Immediately after the completed studies in Sweden he received the call of the University of Latvia to act as lecturer of the history of universal religions. In 1936 Rumba became lecturer in ordinary of the practical theology. In 1939 he was elected professor. Rumba was very capable in both mentioned disciplines, but his knowledge was enviable also in other branches of theology. Of Rumba's writings here could be named the following ones: The Biography of Söderblom, the Archbishop of Sweden, "Jesus as Seen by Söderblom"; "Christ and Ecclesia"; "The Religious Bases of the Christian Foreign Missions"; "The Latvian Goddess Laima"; etc. He took part also in the commission of the New Testament's emendation, and translated the epistles of Philippians, Philemon and Titus. Into the supplement of our Hymnal there have been accepted four of his hymns and two translations. Some of his hymns one can find also in the Latvian Methodist Hymnal; others have been printed in periodicals. I recall, e.g., a hymn of greetings written in hexameters and published by "Svetdienas Rits."

Rumba was the first of the Latvian theologians who had a wider orientation. He used every opportunity in order to increase his knowledge abroad, e.g., he was in England, Germany, Holland and almost each summer he spent in Sweden. Here he was also on his scientific vacation in 1937/38. Rumba spoke English, German, Russian and French fluently. His elder contemporaries among the Latvian theologians were quite familiar only with the German universities. Other lands to them were terra incognita.

Rumba was not only a scholar. A theologian of course is the preacher of the gospel in the first place. Rumba was ordained September 15, 1929, and he served the Church wherever he could. During his summer holidays, when returned home from Uppsala, he served the Swedish Church at Riga (1931-1940). Besides that in 1932 he became the curate at the Church of Christ. As we know, some members of this small congregation, which was organized by Rev. Rozenieks, the pastor for the convicts, came from the houses of correction. Such a congregation called for more work than a common one. How Rumba took care of it! Neither were we familiar with the regular calls by the pastor at the homes of his church members, nor with his knowledge of everybody's joys and sorrows then. This peculiar parish of commons because of its spiritual activities was a pattern to the large congregations of Riga in many respects. In 1933 Rumba became the assistant pastor of the Academical Church, and in 1936 one of its associate pastors. The university and the parish did not occupy Rumba's full time. He found time also for serving the central Church institutions. From 1931-1936 he supervised the foreign missions and edited its periodical, "The Foreign Missions". When the spiritual work of the pietists was submitted to the supreme Church Board from 1935-1938, Rumba was the supervisor. At the conventions at Cambridge and Oxford as well as the sessions at Sonderhausen, the Latvian Church was represented by Rumba. He

took part also in the parleys with the Church of England. He was a member of the commission of the agenda and liturgy. It would be good to collect more material for Rumba's biography and his hymns, sermons and writings. The writer of this article would be pleased indeed if any readers could supply him with them.

When Latvia was occupied by the bolsheviks in 1940, the Swedish colony did not hesitate to leave Latvia and urged Rumba to join them. I do not know whether it would have been possible, but this proposal was rejected by Rumba. In connection with the new circumstances there was an intention to change the membership of the Church Board. In the search for fitting men who could guide the church through all the storms and waves, Rumba was called to be the member of the supreme Church Board.

His friends across the Baltic sea were still highly interested in him and, having the best intentions, they had success in providing him with the citizenship of Sweden. In this connection and in order to settle the formalities, Rumba had to go and see high communistic officials in Riga and to correspond with Moscow. So he found himself on a very dangerous road. Once, in the spring of 1941 just before one of those visits, Rumba said to me: "Let us see how the things will end."

Rumba certainly called the attention of the Cheka to himself and was among the victims of June 14. In the fatal night Mrs. R. Ida with her little daughter Marija Ida were in the parsonage of Rev. Meirens in Riga. Rumba and his son Anskars Edgars were in Priedaine, where the Rumbas posessed a small property. Awakened at 6:00 a.m., Mrs. Rumba thought that the permission was granted to leave for Sweden. Being questioned where her husband was, she replied: in Priedaine. In a short time Rumba with Anskar were brought to Riga and all Rumba's family, including Rumba's old mother, Lina, was driven to the railway station of Tornakalns. From Tornakalns Rev. Meirens later received word from Mrs. Rumba saying that they had not (undecipherable: enough?) food and underwear for little Marija; such a parcel was brought to the station.

When the following Sunday in Rumba's stead on the pulpit of the Academical Church there was prof. K. Kundzins standing, subsituting for his deported colleague, the audience probably had the feeling of the early Christians in the catacombs. The persecutions were broken out. Who shall be the next victim? The congregation was excited and so was the pastor. Before the sermon the professor read a psalm (probably the 91st) then he began his speech. After talking a while he could not continue and ceased his preaching. The moment was earnest indeed. It spoke of itself. I cannot recall any service that gave me that kind of impression. One's feeling was: he could go into utmost danger. Rumba's many friends were highly confident: Rumba, they thought, was armed with the mightiest arms of faith; no one would harm him; on the contrary--most likely he would gain his persecutors for Christ.

After Rumba's deportation it was necessary to notify this happening to the Swedish embassy in Moscow. But how? The text of the telegram said that Rumba was enroute to Russia and claims for quick relief. Will the telegram be accepted? Who will handle it? Such a person was found at last. It was a woman, the janitor of Gertrude Church, who had contact with the reds. The telegram was accepted. A receipt was brought to prof. Kundzins. Nevertheless the question remained: was it really sent?

After Riga's liberation in the early days of June, 1941, both I and Rumba's cousin, Pastor Silke, were in the Church book concern at Riga. Someone brought the news: Rumba has come back. The German army somewhere in Russia was supposed to have returned a train of deporties. Rumba's little daughter, he said, had passed away enroute, but Rumba himself with his family was back. Both Silke and I ran to 7 Janis Str. Really: the windows of Rumba's apartment were open, but its door was locked. We entered Pastor Meiren's living quarters and told him quite out of breath the news. The old pastor shook his head sadly. No, also this news, as so many at that time, was but a dream.

When writing about Rumba in the monthly "Baznica un Skola" ("The Church and School"), published by myself, at the end of 1945 I mentioned that according to the news of Sweden, Rumba, in separation from his family, in 1942 lived in a kolkhoz near Sverdlovsk. I cannot remember any more from where this information was gotten and how reliable it was.

A Latvian pastor who had crossed the Baltic sea in a small boat in 1944 learned from the Swedish archbishop Brilioth that the mentioned telegram really reached Moscow (from Riga) and archbishop Eidem was informed about Rumba's deportation by the Swedish embassy. Archbishop Eidem paid a visit to the ambassador of Soviet Russia at Stockholm, the late old revolutionist Kolontai, and begged to take care of Rumba. The ambassadress gave her word. A certain time later, however, she informed the archbishop that she really was able to do something; nevertheless, she said, it was already too late--Rumba was not among the living anymore.

It might be that Rumba collapsed under the heavy burden of a slave or that he was a victim of an epidemic. He who knows Rumba might say that this man was provided by God not only with a physical endurance (Col. 1:11) but also with strong convictions. So it is more likely that Rumba did not collapse physically: he probably confessed his faith. He could not remain indifferent when the godless scoffed at his faith or when he saw a possibility of proclaiming the gospel.

Among the songs translated by Rumba there is also the mighty hymn of the Danish bishop Brorson about the martyrs "Behold a Host, Arrayed in White" (after Rev. 7:13). Could Rumba dream of his own gathering to this host, about which the poet says:

Despised and scorned, they sojourned here,
But now, how glorious they appear!
These martyrs stand a priestly band,
God's throne forever near.

So oft, in troubled days gone by,
In anguish they would weep and sigh;
At home above, the God of love
The tears of all shall dry.

Then hail, ye mighty legions, yea,
All hail! now safe and blest for aye;
And praise the Lord, who with His Word
Sustained you on the way.

Prof. K. Karklins

THE PRAYER

Probably the most beautiful prayer in the world was taught to the disciples by Jesus Christ: Our Father who art in Heaven. And the deepest words in this prayer are these: Thy will be done. It is the kernel of each true prayer. He who prays should be aware of the fact that not his, but God's will is to be done. While praying he shall come nigh to the source of all perfection, namely God. God is the immense love, grace, kindness and purity. He leads all men into the realm of eternal life and perfection, wherein everybody comes in his due time.

All prayers could be divided into two groups: the aesthetic and the practical prayers. The first ones are entirely unselfish. They come from the worshiper's heart as a pure spring that comes out of the earth. They are free of the dust of the earth. They are the heart's conversations with God: real, sincere, pure. They are hymns saying thanks to and praising God. They are clear as the snow of the mountains, pure as the child's eyes, kind as a father's hands, true as a mother's love. So a child prays in his bed, getting up in the morning and going to bed in the evening. So a man in the years of his strength says thanks, feeling the beauty of God's great world entirely. So an aged one prays when saying farewell to this world. As the smell of a flower in the evening, as the bird in the skies in the morning, so the man's hymn raises up to God's mansions.

The practical prayers are connected with a human need or trespass. More or less they concern the person of the worshipper. So a mother prays at the bed of her sick baby, so prays a father for a piece of daily bread, so prays a bride for her bridegroom on the battle field, so prays a brother for his sister in a far country, so prays the expellee for shelter. The practical prayers are more used by men then the aesthetical. An unhappy man turns to God sooner than a happy one. Often a man is praying to God because of a trespass or crime. He who prays feels his burden of sins deeply. It depresses him. His heart wants to confess his sins to God, for a regreted and confessed trespass relieves the heart. When the practical prayers are true they please God as much as the aesthetical.

The question is raised when to pray to God. Men frequently come to God with their prayers on Sundays. It is very good, but it is not enough with that. God should be prayed to each day. To God we should come when getting up in the morning and when going to bed in the evening. Man should cause a religious atmosphere around him. He shall live in God. He shall behave so that he always is in connection with God. In one of his poems K. Skalbe says that he is grateful for each hour that God makes him live.

Close to the previous question there is the next one: where to pray to God. Usually men pray to God in the church. A collective prayer has a favoring influence to each of those who pray. Very impressive is the prayer which resounds from many hearts. However, one can worship God also when alone. One can pray to God everywhere: indoors, outdoors, when on one's way, in a far country. Crossing the ocean by ship, in the passengers' hearts were aroused the sublime feelings about the might and beauty of God's guidance. When walking along a narrow path bright with sunshine, the heart rejoices about the great might of life. The Organ of the Forest, a story by Jekabs Apsitis, shows a man as a traveller, who all his life through has been accompanied by

the holy sounds of the organ of the forest. At last they guide him into eternity.

So God should be prayed to always and everywhere. Then a man should feel God's presence always. His lips would whisper in deep humility: Thy will be done.

A man when praying usually makes a promise to do something also from his part in order that his prayer might be fulfilled. He promises earnestly to become better. Most men keep their promises. If they cannot keep their promise the first time, they give a new promise to keep it the next time, etc. At last he gets rid of the load of his bad conduct. So a man grows up to the deity in prayer.

Here we have to touch also the problem of merit a little. As the life shows, a good deed receives a good reward at last; a bad deed, a bad reward. So the deed is worthwhile for the doer. If a man does not receive the reward immediately after his bad deed, he receives it later. He who has sown an evil seed in his life will receive evil fruit when aged. And he who has sown a good seed in his life will receive a good reward when aged. Such is the iron law of life.

A prayer will be perfect only if a deep regret of one's fault and a serious correction of one's trespass join with it.

Prayer leads man toward perfection. It is the school of perfection. Man becomes cleaner, better, more perfect. He relies upon God's will deeply: Thy will be done.

He who prays finds comfort in his prayer. His thoughts clear up, his feelings harmonize, his will calms down. It is a state of blissfulness wherein a prayer leads a man. The father's heart opens to his child in prayer. The will of him who prays becomes God's will. The prayer gives strength to labor and to strive in life.

A man often prays not only for himself but also for others. So a mother prays for her prodigal son, a wife for her negligent husband, a father for his depraved daughter. A. Saulietis in his story "The Share of the Dead Ones" shows that a mother prays for her criminal son in the other world. Her son when dying undergoes deep psychical suffering, for he had ravished and murdered a woman some time ago. The prayers of his mother are so deep and violent that God saves her son of his immense suffering in the hour of his death. The Russian writer F. Dostoievsky says that a human soul is Christian by its nature. And he is right. Sooner or later the criminal's conciousness awakens. Then the criminal starts praying and finds redemption.

In the tragedy of the German writer Goethe, its hero Faust, with the help of Mephistopheles, seduces an innocent girl, Greta. The girl loses her heart, unintentionally poisons her mother, loses her brother, murders her baby and becomes mentally insane at last. Faust suffers much psychically, comes to rebirth, and finds salvation in the hour of death in God's grace and Greta's love. Greta prays for Faust in the other world. Likewise the Norwegian writer H. Ibsen in his dramatic poem "Pere Gynt" describes the dark life of main hero. At the end of his life, because of his negligent life he feels deep heart bites. In deep despair he asks for Solveiga's help,

who through all her life waited for him. And Solveiga takes the suffering from the dying Pere Gynt. He has been true and real in the faith, hope and love of Solveiga's prayers. So not only the quick are praying for intimate men, but also the inhabitants of the other world are praying for the living ones. God hears also the prayers of others.

- The church, too, is praying for the sufferers and sinners. The whole congregation is praying for them in order that they would have peace of soul. So the Church reconciles the sinners with God. It is a common prayer: Thy will be done.

However the problem arises whether God cares for human prayers at all. This question can be answered but by the inner feeling of each individual. God stands by to everyone who prays. He listens to each true prayer. However, here should be noticed that God fulfills but those prayers which are in conformity with His merciful will. If a man prays for something that does not conform to His will or even is against it--those prayers God does not fulfill. In such a case one should not expect his prayer's realization. However, often it just seems to us that God has not fulfilled our prayer. His thoughts are not our thoughts and His ways are not our ways. Therefore we are praying sincerely and truly: Thy will be done.

Children should be taught to pray in their childhood. A child should fold his hands in his bed and should recite the morning and evening prayers. He should attend church regularly, for then he will find refreshment in prayers also when grown up. It seems that heredity, too, helps the child's upbringing. The tendency to a religious experience a child receives by heredity already from his parents. Heredity makes the foundation for the child's religious upbringing. Those inherited basic elements should be brought to a further development by education.

We see that the prayer is a very important thing. It leads man up to the highest perfection. It brings man to God. Its deepest essence has been expressed in the words: Thy will be done.

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Pastor P. Nesaule

TESTIMONIES

"For whosoever shall call upon the name of the Lord, shall be saved." Rom. 10,13.

I was a soldier in the eastern front in Russia. I had long waited for any news from my home, but without results. At last the postman brought not only the long awaited letters, but also the presents from our countrymen. In the parcel which was alloted to me I found also The New Testament. The inscription in the small book was very similar to that of my mother's handwriting. It would not be true if I would say that I had much interest in religious life, but the small book I received aroused in me an interest for reading it. The more I read it the more I began to love it. With the words of that small book I strengthened myself before going into the battles. So the word of the Lord gradually began to influence me deeply.

In the same eastern front I took part in a fierce battle. A splinter of a bomb scratched lightly my body and rent my clothes. When after the battle the casualties were counted, it turned out that they were greater than in previous battles. My best friend was fallen too. After looking at my rent clothes and my injury I was astonished that I was still alive. In my opinion, that was not only a lucky chance, but a wonderful, incoceivable rescue by God. During the years of the war and inimprisonment I was forced to give up all of the few things I possessed, but The New Testament which I received as a gift I have still with me to this very day. That I will take with me going to far countries across the seas, and with that small book in my pocket I wish to return once to my native country--Latvia.

A former soldier.

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"Greater than the danger is the heavenly help". Hymnal 461:2.

Both I and my relatives were surprised by the Red Army at Berlin. We already had experienced a great many dangers in the constant air-attacks. Nevertheless, nothing was more terrible than the hordes of communists who invaded the city in 1945. Through day and night they cursed, shouted and shot. Plundering, raping and murdering they searched the houses and wherever they entered, the unfortunate people cried for help and moaned. It seemed that the beasts had escaped. They climbed over the fences, ruins and walls; while some of them tried to break in the door, others already crept in through the windows. Both I and my relatives had found shelter in a large rooming-house and all of them were demolished except ours; that as through a wonder was spared. Was it for the sake of my prayers? I cannot explain it otherwise. Each time when the paces resounded in the corridor I hastily made the sign of the cross over the door and, kneeling, prayed to God desperately in order that He would protect my family and me. In my excitement I repeated just one sentence: "Lord, abide with me so the evil does not hurt us." And God granted it.

H. K. in Bockhorn

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"For He shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:11.

Those words I gave to my son on his soldier's way while in our homeland, and I put the whole 91st Psalm on the rough and gray paper which we possessed then, reminding him to consider it in his prayers.

Soon after the surrender of Kurzeme a few of its defendants were lucky enough to reach Germany. Among them there was also a physician. It was my son. How lucky we were when we met again. I cannot express it, but the first words of my son were thanks for the word of God that I had given him. He said they had not only strengthened his faith and trust in God, but in his soldier's ways he had also experienced a time when it seemed God had given His angel's charge over him to keep him indeed.

In December, 1944, he was on the battle-field in Kurzeme. It was a cold winter night. During a surprise attack the bolsheviks found him in the ambulance where he was trying to get a little rest on a bench. To his own

astonishment, however, he could get out of the ambulance and escape from a certain death. His comrades also were much surprised seeing him safe. When my son had ended his narration we prayed and glorified God for His great mercy.

M. Z. in Luebeck

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Arturs Prieditis

GOD'S REVELATION AND THE SCRIPTURES

Theologians as well as philosophers have disputed about the Scriptures and their doctrines for centuries. Their many and different opinions could be classified into two large groups; namely: 1. The Scriptures are inspired by God, and 2. The so-called "Holy Writ" is nothing else than legends and historical testimonies, imagined by the human soul and written by human hands.

From this dispute one cannot expect any positive result, for it is connected with the question of God's existence. That means: it is a question of faith and cannot be solved in disputes. An atheist, whose belief is that there is no God certainly is against any discussions even about the possibility of an authentic revelation of God. The best thing which an atheist can find in the Scriptures (they, by the way, see to him but a grotesque compilation of some folkloristic and unscientific historical material) usually consists of certain useful ethical norms. The latter he recognizes and accepts sometimes, but he does not forget to refer to the sources where these norms have been expressed more consequently and more distinctively.

On the other hand, he who believes in God believes also in the possibility of God's revelation, no matter to which religion he would belong. And each religion, Christianity as well as Judaism, Islamism, and Hinduism, has its inspired writ, received from the very source of truth and forming the standard to measure all other truths namely, the imperfect, empirical truths. Thus God's revelation comes down upon all religions. It is the reality of anothers world which alone can make a religion to be what it is, namely: a way that leads man to the Truth. This content of truthfulness makes the difference between faith and superstition. No religion, including Christianity, with all its dogmas, thoroughly elaborated church order and ceremonies, could lead men toward salvation and would be only "opium", that brings phantoms and heresy including death and decay, if it has not been enlightened by God's revelation. Everything that is true in a religion is the result of His activity and not of human endeavor.

However, as there is a true revelation, so there is also possibly a false, imaginative, even falsified revelation--nothing else than a human attempt to fulfil the human inexecutable longing for capturing God, for settling Him into a particular temple or altar and for having Him as one's private property, for one's own person, tribe or nation. In this case a human imaginative wisdom about God, the world and men has been declared as the truth. Those attempts certainly cannot tell us anything about the Truth; nevertheless, we were wrong if we would reject them angrily, for they bare witness of human longing for God and for a different and more real world. And this longing itself always should be considered as God's gift. We should deal with each revelation reverently, even with a false one, unless we have proved its falseness.

But how can we prove the truthfulness of revelation? How can we measure it and with what should we measure it? It is a different and fatal question. One can use as a standard only the Truth that itself cannot be measured or proved. The Truth is not a human invention. It is given by God Himself and determined to be the measure. God Himself is the Truth. He does not need any proofs for He is His own proof. Therefore the Truth can be revealed to someone else only by God and that is what we call the revelation of God.

This answer (namely that the measure for measuring the truthfulness of the revelation can be given only by God) cannot be accepted by those who recognize the Aristotelian logics, for it brings us back to the same question. There would be no way out of this enchanted circle if there would not come help from faith. Only those to whom God has shown His mercy in revealing Himself may say: "I know." We, all the rest, have to say: "I believe." We have to accept the testimony from those who know (Jn. 3:11, Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness). If God has not revealed Himself to us, we can measure but by that measure of truth, which appears in that revelation of God that we do not call in question, i.e., in which we believe. To Christians this measure (standard) is Jesus Christ and that revelation which has been given us in His gospel. That we accept, that we do not call in question, in that we believe and with that we measure.

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Pastor Osvalds Gulbis

STRONGER THAN A LION

Samson's Death

The mills of his majesty the Philistine king were white. White were the sacks, whereinto there was pouring white flour. Dressed with white aprons, white millers were running to and fro like ants before the rain. White leaders were groaning when piling the full sacks up to the ceiling, and white miller's men, four or five of them, bent over the crossbeam, kept in motion the millstones as big and heavy as a huge grindstone. There was a lack of white only on the backs of the miller's men. Like muddy brooks from the hill in the spring there was usually sweat running, mixed with blood.

In the royal mills the stone was gnowing grain and the stone was never satisfied. Even with its mouth full of grain it called for more and more. Therefore someone could become a miller by but having a quick ear, for not everybody has the capability of hearing a stone's voice. "Go ahead, go ahead!" The royal millers shouted lifting up their heavy leather whips and poking their miller's men. "Keep mo-o-ving!"

Nevertheless, a cryer's voice gets tired, and also a beaters arm grows weary. Therefore the miller with the quickest ear was chosen by the king to be his miller-in-chief; and as soon as a miller's voice became hoarse or his arm was grown weary, the miller-in-chief was at hand.

"Wake up, wake up!" shouted the chief's tousled head, while his feet already were hastening farther. His adversaries were sure that some day the chief's feet really would run away. Bad luck to that miller in whose door the chief's head will remain.

Unfortunately also his majesty's bolted flour miller, a man with a quick ear and heavy arm had his times of weariness.

It was exactly the day when the royal cryer had announced the feast of Dagon (a Philistine god). Having yelled since early in the morning at noon the miller was quite out of voice. The chief's head certainly was at hand immediately. It lurked and already took breath in order to croak his usual "wake up," this time, however, the man's voice broke in the middle of the word.

"Wak-k-k!" his shriek remained swinging as a runner at a cleft.

"What? That's-s..! Why hasn't the last week's flour been carried away?"

The ambitious bolted flour miller trembled. The flour driving was not his business but he was sure that the chief knew it as well as he himself. "It's this week's production," he said shivering. "That of the last week has been carried away as usual."

"This weeks?!" the miller-in-chief calmed down remarkably. "So, so... I probably will notify his majesty, the king. Well done, my boy!"

The miller's men cocked their ears. One of them, a real giant, who was turning a millstone alone, was so surprised that he even stopped. What did the chief say? The miller has done the work?! Nevertheless, the surprised giant could not wonder long. As soon as the chief's head disappeared the miller reached out and yelled: "Keep mo-o-vin!" However, having looked at the giants wrinkled face and its eyeless holes, he let down his arm. No, he could not beat this one. This man was too dangerous and already for three weeks was doing at least five men's work alone. The bolted flour miller could also see and consider a little.

"Keep movin!" he repeated once more, but already with a calm voice, and as soon as the giant's millstone began to buzz its "more" he leaned on the doorpost quite satisfied and even smiled.

"Well," he thought and nodded, "I'm quite a man--the royal miller! I have got a quick ear and I possess a miller's man as nobody else. I'm getting along with people pretty well; they like me. Lately high and low have been gathering round me as if on a market place, even if they came mostly because of the giant: some wanted to scold him, some to slap... One crazy woman even tried to bribe me... No, my dear, I like the climbing but the staircase should be safe then... And what did the chief say today--'good', no, 'the best'--'you are my best miller, I'll remind you to the king...' and the chief is an old fellow, ready for..."

"Hey! Who's in charge here?" the miller was disturbed in his pleasant thoughts by a rough voice, get used to command.

Soldiers! What do they want?

"I, sir," the miller said, making a step forward.

"Is Samson here?"

"He is, sir."

"Then take him and come with me."

"I can't, sir," the miller excused himself, displeased. "Samson is locked ... in chains at the crossbeam... a smith should be called" he added, when seeing that at last the giant was discovered by the captain in the dusky space.

"What? Alone?" the captain was astonished.

"Yes, sir," the miller replied proudly. "Others get weary already in the first day; this, however, grow stronger and stronger. Look at his mane!" the miller explained as if a fair's vendor.

"Pass me an ax!"

"We haven't any, sir."

The captain, however, had already snatched a soldier's spear and cut so vigorously that the chips dispersed all round. Yet the dry wood was hard and just after a while's work the captain saw that he had been toorash. But nothing to do, that which was begun should be finished. At last the crossbeam was cut into two.

"Well, take him and come!" the captain ordered, trying to hide that he had lost his breath. "But what does this rascal mutter there? What do you mutter like a horse?" the captain brawled pushing him with his sword's point through the door.

Since Samson gave no reply, the miller went on with his explanations. He liked that, and this was not his first time doing so.

"He is praying to his God, sir... all the days... In the daytime it is hard to understand him but at night, when a short slumber is allowed at the mill-stone, then one can catch pretty good. Sometimes I have listened to him. He accuses himself, he mourns--all have left him, he prays for God's forgiveness... Almost crazy... Babbles about his hair that has been cut... But now it has grown again. Look at the mane..."

Being pulled and pushed (the miller had taken him at the chain and the soldiers stung him with their swords) Samson was allowed to stop at last. The captain told him something, but he did not understand it. The mob was howling like a thousand wolves. It meant there were lots of men gathered. Where had they brought him? Was it Dagon's temple? It seemed so, for where else could so many people come together! It meant the death, that he should die like a lamb, he--a lion!!! His hair on his head was grown again, and he had regained his strength, but there was darkness all around him. How could a blind one struggle with the seeing ones?

"Lord, God of my fathers," Samson prayed with his blind eyes raised up to heaven. "Lord, I have mostly searched but my own pleasure and lived for myself, let me die for Thee, Lord..."

The temple of the Philistine god Dagon, a heavy stony structure, reminded one of a terrace. The commons crowded down in the courtyard, the lords, with the king himself, were sitting upon the balcony which was supported by two stony pillars, so close one to the other that a broad-shouldered man could hardly squeeze through.

The soldiers saluted the king and withdrew. Now it was the mob's turn. However, until the king had given his permission, the mob hesitated. But when upon the old enemy of the Philistines started to rain fruit, drinking cups and other things from the balcony, the mob joined throwing stones. The miller, who in the meantime had adjusted with the role of an animal tamer so well that he would not exchange it even with the reverence of the miller-in-chief, noticed that things were going wrong for him and looked for shelter, finding it behind one of the pillars. However, having not let the chain out of his hand, he pulled Samson down. The mob with its thousand heads gave a roar as a beast that has smelled blood. But Samson was up on his feet again and, behold, his hand found a halt: the pillar! That was the moment when in his brains flashed that fatal thought. With his one hand holding at the pillar and with his other hand outstretched as the blind ones usually do, he cautiously stepped round the pillar and soon found what he was looking for. Here, here it was: the second pillar! Having tossed the miller and having squeezed in between the two pillars Samson felt once more as in his early days. They who observed it from a distant place related later: he smiled. But upon those stories one cannot rely. Was it really possible to see everything correctly from that far? Nevertheless, Samson was happy indeed: now he could pass away as a man, if only he had strength enough, if only God helped...

The pillars were made of heavy stony blocks, though smoothened carefully and as if stuck together, but just simply put one upon the other. If he succeeded in pushing out just one...

Having mentioned his God's name, having shaken his curly hair and taken hold of the two pillars upon which the temple rested, Samson strained his mighty muscles.

The stony blocks did not move even an inch; they were as if frozen.

A thousand necks were stretching out. The king, bowing from the balcony, lost his golden crown, and hardly noticed it. Everybody was fascinated by the muscle's play. The mob was silent.

Then by chance one started laughing and now all the observers burst out with laughter. "Ha, ha, ha,--ho, ho, ho!" the laughter bubbled, draughted, splashed. "Oh dear, oh dear!" the men shouted, patted one another's shoulders and nudged. "Look what he has on his mind--to overthrow our temple! he, he, he, he...!"

The afternoon sun singed. Samson's body, bent like a bow, shone like bronze after rain. His eyeholes bit, his ears buzzed, his pulse in his temples hammered like a woodpecker...

Suddenly the laughter stopped: Incredible!!! They stony block had moved! It slid more and more. There was a silence as if before the storm. Even the most remote ones heard:

"Stop it, stop it! That fool will kill us indeed!"

He who shouted was the king in person. Even the brave ones felt that their hearts fainted, their blood froze, then--there was a cry of fear out of a thousand throats and a shrill noise as if when a giant tree is falling in the forest...

The balcony was collapsed. Under the ruins of the Philistine temple Samson had buried himself and hundreds of Philistines.

So died the man who was stronger than a lion but who stumbled over an empty honeycomb.

He put forth riddles that were difficult to declare. One of them he probably has put also to us.

Sweet is honey, but sweeter than honey?--love.

Strong is a lion, but stronger than a lion?--a man who even when being alone if he knows God still abides with him.

* * *

IN OUR DAYS--NEAR AT HAND AND FAR OFF

The meeting of the World Council of Churches

In the second Church World Assembly, in which 595 delegates from 20 nations will participate, for the Lutheran and Reformed confessions 93 seats are reserved; therefore these two confessions will have the greatest number of representatives. This important meeting will take place in the USA in August, 1954, at the Northwestern University, Evanston, Illinois. The USA and Canada together will send 22 delegates; Europe, 54; South America, India, Africa, and Indonesia, 16. The delegates were appointed by the Conference of the World Council of Churches of the USA on the 17th and 18th of March, 1952.

LWF Convention in Hanover

The Bavarian News Bulletin predicts that at the LWF convention in Hanover, Germany, from July 25-August 3, 1952, the attendance will reach up to 80,000. The number of the official delegates will be only about 500, the official representatives and guests about 700. There will be represented 51 million Lutherans of 74 countries.

The President of ULCA Dr. Franklin C. Fry at the Lutheran Festival in Japan

The Ev. Luth. Church of Japan is celebrating its 60th anniversary. F. C. Fry will take part as the representative of the U.S. Lutherans. He will talk also at some Evangelism meetings and will partake at the dedication of International Christian University of Japan at Mitaka, near Tokyo.

Thanks to L. W. F. for Refugee Work

A tribute to the Lutheran Federation Service to Refugees for its "great contributions" to the work for DP's has been paid by J. Donald Kingsley, Director of the I. R. O. In his letter of gratitude Mr. Kingsley recalled that more than 30,000 Lutheran displaced persons found new homes in the United States, but the total of refugees helped by the Lutheran agency is at least thrice as large.

May a Clergyman Mention Crime in His Sermons?

Several American pastors who had denounced criminals from the pulpit were threatened by anonymous warnings in the states of Kentucky and Mississippi.

Racial Problem in U. S.

At the session of the Lutheran Welfare Conference in America, held in Washington, D.C., a speaker of the U.L.C.A. urged that the present color bars be let down in order that men of other races could be accepted into the membership of white men's parishes.

Latvian Pastors and Church Representatives meet in Chicago

On April 19 and 20 there was a conference held in Chicago, attended by Latvian Ev. Lutheran pastors and church representatives of the middle states of USA. On the agenda there were many problems concerning the spiritual care among Latvians. In the discussions several proposals and viewpoints were expressed in order to find the best ways how to solve the mentioned problems. The unanimous aggreement was reached that the aim of our church is to gain unchurched Latvians for the church and in the present difficulties to preserve the Latvian souls for the Kingdom of Heaven. The spirit of the forefathers which helped our people in sorrowful early days so that they did not perish but preserved the values of the Lutheran Church should be maintained.

The conference extended its thanks to the NLC and to all its Lutheran church bodies for their spirit of Christian charity and help which has been confirmed especially in the recent years in material and spiritual support to their suffering brothers, including Latvians. The publishing of the monthly "Majas Draugs" is one of the brightest witnesses in this connection.

The conference was opened by Dean J. Kullitis, who read also the greettings by Archbishop T. Gruenbergs, and it was led by Lawyer Mr. P. Eglitis. Among others, the conference was greeted also by the representative of the NLC, Dr. H. C. Hoyer, who expressed the hope that the NLC will continue its support as much as possible in the future. The conference was closed with all attended services in the Latvian Zion's and St. John's churches of Chicago.

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